LIBRARY
APR 21
DARTMOUTH COLLEGE

The
CHRISTIAN CENTURY

Published Weekly

Mr. Wallace as High Priest
An Editorial

A Question for Americans
By Rose Wilder Lane

Should We Buy the West Indies?
By Oswald Garrison Villard

Peace Prayers in Wartime
By James M. Lichliter

Weight of Empire
An Editorial

15 Cents a Copy • April 23, 1941 • Four Dollars a Year

In This Issue

JAMES M. LICHLITER

is rector of Calvary Episcopal Church, Columbia, Missouri, and is a frequent contributor to the publications of his own denomination. In the letter which accompanied his article he says, "Like Badger Clark, I think it is sheer superstition to mix our praying and our shooting. Let us use ruthless honesty in dealing with this matter."

ROSE WILDER LANE

is the author of five novels and a number of other books including *Henry Ford's Own Story* (1917), *White Shadows in the South Seas* (1919), (Frederick O'Brien collaborating), *Let the Hurricane Roar* (1933), *Old Home Town* (1935), *Give Me Liberty* (1936), *Free Land* (1938). She is widely known as a contributor to leading magazines. This is the first article she has written for The Christian Century.

OSWALD GARRISON VILLARD

has frequently visited the West Indies in connection with his interest in the work of the American Civil Liberties Union and in other capacities. He is one of the most competent of the civilian authorities on America's military establishment and its history. His understanding of the racial aspects of our West Indian relationships is rooted in a lifelong concern for the welfare of the Negro, in which he has carried forward the convictions of his grandfather, William Lloyd Garrison.

Coming

The recent decision of a U. S. District court holding the American Medical Association guilty of monopolistic practices makes timely an article by T. Swann Harding, "Doctors Deserve a Better Deal." . . . Readers who remember Prof. Buckham's article on "What Psychology Has Done to Us" (Sept. 25, 1940) will be equally interested in a rejoinder from Prof. Elmo A. Robinson of Redlands University, "What Psychology Has Done for Us."

The CHRISTIAN CENTURY

April 23, 1941

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
ADIEL J. MONCRIEF (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
C. G. HAMILTON (Aberdeen, Miss.)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
L. L. LOOFBOUROW (Panama)
MAURICE W. FOGLE (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Vancouver)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
LEE J. BEYNON (Buffalo)

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.65 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Contents

Editorial
- Editorial Paragraphs 547
- Mr. Wallace as High Priest 550
- Weight of Empire 552

Quintus Quiz: 'The Forbidding Mat' 554

Contributed Articles
- Peace Prayers in Wartime, by James M. Lichliter 555
- A Question for Americans, by Rose Wilder Lane .. 558
- Should We Buy the West Indies? by Oswald Garrison Villard 560

Books
- Italian Nationalism and English Letters, by Harry W. Rudman 563
- A Literary History of the Italian People, by Joseph Spencer Kennard 563
- Books in Brief 563
- Books Received 564

Correspondence 565

News of the Christian World
- Correspondence from Florida 568
- Correspondence from the Carolinas 568
- Correspondence from New York 570
- Correspondence from England 571
- Correspondence from Chicago 572
- Correspondence from Indiana 574
- Correspondence from Mexico 574

Current Feature Films 575

Calendar of Coming Events

Apr. 20-25. Cole Lectures, Vanderbilt University, Nashville, Tenn.; George A. Buttrick, speaker.
Apr. 20-25. Conference of American and Japanese Churchmen.
Apr. 22, 23. Methodist Regional Conference on Higher Education, Stockton, Calif.
Apr. 22-24. Episcopal Convention of South Florida, Ft. Myers.
Apr. 22-25. Third Annual Pastors' Institute, Des Moines, Ia.
Apr. 23, 24. Episcopal Convocation of Nevada, Carson City.
Apr. 23-25. Lancaster Evangelical and Reformed Synod, Harrisburg, Pa.
Apr. 25-27. Episcopal Convocation of Eastern Oregon, Hood River.
Apr. 25-27. Midwest Conference, Fellowship of Reconciliation, Merom, Ind.
Apr. 27. Episcopal Convention of Kansas, Emporia.
Apr. 27-28. Episcopal Convention of Colorado, Colorado Springs.
Apr. 27-May 3. National Negro Youth Week.
Apr. 28-29. Eastern New York Conference of Rural Churches, Kingston.
Apr. 29, 30. Episcopal Synod of the Fifth Province, Peoria, Ill.
Apr. 30. Episcopal Convention of Massachusetts, Boston.
Apr. 30-May 3. Disciples State Convention, St. Louis, Mo.
May 1-7. International Convention, Disciples of Christ, St. Louis, Mo.
May 2-4. Ohio Christian Youth Council Retreat, Camp Indianola.
May 4. Loud Lecture, University of Michigan, Ann Arbor; Charles Clayton Morrison, speaker.
May 4, 5. State Sunday School Convention, Sidney, Neb.
May 6, 7. State Sunday School Convention, Hastings, Neb.
May 8, 9. State Sunday School Convention, Columbus, Neb.
May 10, 11. Annual Pennsylvania Tri-Hi-Y Council, Harrisburg.
May 11. Mother's Day.
May 11, 12. State Sunday School Convention, Auburn, Neb.
May 12-14. Annual Missionary Education Institute, Indianapolis.
May 12-14. Southwide Baptist Woman's Missionary Union Convention, Birmingham, Ala.
May 13. Harrisburg Baptist Association, York, Pa.
May 13, 14. National Unity Meeting, Churches of Christ and Disciples of Christ, Columbus, Ohio.
May 13, 14. Reading Baptist Association, Freeland, Pa.
May 13-23. United Brethren General Conference. South Bend, Ind.
May 14, 15. Wyoming Baptist Association, Tunkhannock, Pa.
May 14-18. Southern Baptist Convention, Birmingham, Ala.
May 16-18. Welsh Baptist Association, Olyphant, Pa.
May 18. Rural Life Sunday.
May 19-21. Disciples State Convention, Lima, O.
May 19-21. Disciples Convention, Washington, D. C.
May 20, 21. Disciples Southern District Convention, Carmi, Ill.
May 20-25. Northern Baptist Convention, Wichita, Kans.
May 22. General Assembly, Presbyterian Church of the U.S., Montreat, N. C.
May 22. General Assembly, Presbyterian Church in the U.S.A., St. Louis, Mo.
May 22, 23. Disciples East Central District Convention, Blue Mound, Ill.
May 27, 28. Disciples Northwestern District Convention, Dixon, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, APRIL 23, 1941 NUMBER 17

EDITORIAL

FOR ONCE, the performance of Hitler's troops has exceeded his promise to the German people. Scarcely more than a week ago, when his mechanized divisions stood poised ready for a triple assault upon Yugoslavia and Greece, he was warning his people that they must not expect a quick and easy victory. The victory is not yet his and the advance has not been easy, but the German gains during the first ten days of fighting were vastly greater than even Berlin had dared to predict. Not only have the nazis taken the whole of the eastward extension of Greece along the Aegean, and the port of Salonika, and the cities of Nish and Skoplje which command the main north-and-south avenue of transportation in Yugoslavia, but the whole eastern portion of Yugoslavia has been occupied, penetration of that country from east to west has established contact with Italian forces in Albania, the first line of British and Greek defense southwest of Salonika has been penetrated, a wedge has been driven more than halfway across northern Greece, and the greater part of the Greek gain of the past four months in Albania is either lost or threatened with imminent loss. The evidence does not support Berlin's claim that the Yugoslav army has been reduced to such a state that its resistance is now negligible, and the Greeks, perpetuating the spirit of Thermopylae as well as Marathon, are proving that they can fight as well when they are losing as when they are winning.

Germans Gain Ground In Balkans

Britain Faces Disaster In Greece

BRITISH forces in Greece now appear never to have been sufficient, in either numbers or equipment, to conduct an independent action on a large scale. There is ground for fear that the transfer of troops from north Africa was enough to weaken fatally the force in Libya but not enough to turn the scale in the Balkans. No credence need be given to reports from Berlin and Rome to the effect that the British are now only covering their retreat in the hope of a speedy escape by way of Greek ports, and that most of the ships assembled at Piraeus for that purpose have already been sunk by German bombing planes. These reports may or may not be true. In any case there is little to be gained by a campaign in Greece except, from the German point of view, the extinction of a considerable British force and the relief of the Italians in Albania from Greek pressure and, from the British point of view, the diversion of part of the German force from the probably intended drive through Turkey toward Syria and the Suez. Greece was a springboard for an attack on Germany through the Balkans, but the developments of the past week have destroyed any reasonable hope of such a movement. Greece itself is a blind alley in the German advance. Germany has no use for it except to keep the British from maintaining a toehold there and, of course, to command Salonika as a port of embarkation for the Near East if, in the course of events, there should be available ships and a clear sea. The British position is made more perilous by the swift German (and Italian) advance eastward across Libya into the outskirts of Egypt. But that reversal, spectacular as it has been, is not yet a closed chapter. The brightest spot in the British record for the week is Eritrea where complete success has given unopposed control of the Red sea and its African coast.

Russia and Japan Sign a Pact

THE WARNINGS uttered in these columns while Mr. Matsuoka's journey was in progress to watch Moscow rather than Berlin turned out to have been justified. The Japanese foreign minister takes back to Tokyo a pact with Russia which may prove of far-reaching importance. Mr. Hull says that "the significance of the pact could be overestimated"—a statement which deserves some sort of prize in the annals of diplomatic evasion. It is, of course, true; but there is much more to be feared from underestimate. When all the facts which have surrounded the writing of this pact are known, or when its probable secret clauses have been brought to light, we may wish to comment more at length on its relation to the great game of

power politics now being played on the chessboard of the Pacific. In the meantime it is important to note at least four results which immediately follow from its negotiation. First, as far as any written promise can, it guarantees Russia's Asiatic flank in case of an attack by Germany. Second, it guarantees Japan's northern flank in case of any advance to the southward. Third, it greatly endangers the position of China, especially in view of the comment in *Pravda,* the Kremlin's mouthpiece, that the two nations have promised "not to hinder each other in the realization of their historic tasks." (Such a statement, incidentally, as much as announces the existence of secret clauses.) Fourth, it places the United States in a position where common caution should make this government wary about extending long supply lines across the Pacific en route to the Suez canal, and where the policy of diverting most of our defense material to British aid will need re-examination. From the German standpoint, it is an exceedingly clever diplomatic move. The Axis treaty with Japan contained a secret clause by which Germany promised to "use her fullest political and diplomatic good offices" to obtain a non-aggression pact with the U.S.S.R. for Japan. Now the promise is fulfilled, and the Germans can watch it bear fruit in the form of more trouble for the British empire and the United States in the south Pacific. However, it is also a clever move from Stalin's standpoint. If it induces the Tokyo militarists to take the great gamble against Singapore and the Dutch East Indies, the Russian dictator can sit back and smile at the sight of one more nation being sucked into an exhausting war. And perhaps more than one.

From Greenland to The Red Sea

A SYSTEMATIC CAMPAIGN is now under way to break down what remains of the neutrality law with all that it implies. Through the use of the powers of the lend-lease law, it was weakened again last week by two important executive decisions. The opening of the Red sea—now over 11,000 miles from America by any route which sea-borne commerce can take—to American ships was an open violation of the spirit of the neutrality act. That law, inscribed on our statute books after three years of debate in Congress and in the country, carefully proscribed to American ships all waters where war is in progress. But now American vessels are free to carry cargoes to ports on the Suez canal, although the canal is constantly under the danger of bombardment and was recently reported to have been closed for ten days while the wreckage of bombed ships was being cleared away. This canal is actually the major objective of the bitter campaign which is now being fought in the Balkans and north Africa. The second infraction of the neutrality law made possible by the enormous powers which the lend-lease act has given to the President is the seizure of Greenland. Through executive agreement with the Danish minister, acting without instructions from his government —a procedure unheard of in international relations—a vast territory largely covered with perpetual ice has been taken over by our government. Although the White House and the state department declared that German planes had been observed flying over Greenland, there is little evidence that Greenland is necessary to our national defense. The point of most significance and danger is that at its nearest point Greenland is only about 250 miles from Iceland, now occupied by British troops and declared by Germany to be under blockade. Both islands are important to the establishment of a system of convoys. The day after the decision concerning Greenland was taken, the President allowed it to be known that he was holding conversations concerning convoys. So, by "little day by day decisions" the betrayal of this nation into war proceeds.

Was the Christian Mission A Failure?

THE NATIONAL CHRISTIAN MISSION, says *Time,* was a flop. It visited 22 cities, held 6,160 meetings attended by 2,355,880 persons, "but as a program for 'reaching the unreached' it barely scratched the surface. With 70,000,000 Americans still outside any church, the best figure the mission could claim was 50,000 new members added to the 40,000,000 already within the Protestant fold—a gain of one-eighth of 1 per cent." We confess that we are not much impressed by *Time's* statistical judgment, even though it is a sign of maturing journalism that any paper should have taken the pains which it did to gather the information on which its verdict was based. But statistics of church accessions have, to say the least, a questionable relationship to the vigor of the Christian enterprise at any given moment. We are as little impressed by figures concerning the numbers on church rolls as we are by *Time's* figures concerning the numbers who are not. The mission may have added very few members to the churches—although an average of more than 2,200 per stop isn't so bad—and yet its impact may compare favorably with that of a large number of other crusades which are attempting just now to influence American thinking. Nevertheless, there is reason to question the effectiveness of this type of evangelistic approach in the present crisis. The truth is that before the churches can command that measure of attention which they covet they must find a unity of life and an authority of message which they do not now have. It is lack of a great word which cripples the evangelism of the churches—or rather lack of perception of the greatness of the word to which they give such conflicting and confusing interpretations.

Censorship and the 'Malaya'

THE EFFORT to get newspapers voluntarily to impose censorship upon themselves failed in its first important trial this week. One night the British battleship Malaya steamed into the harbor of New York and dropped anchor. Next morning 50,000 surprised Staten Island commuters saw it and noted that large collision mats covered great gashes in its side. The hundreds of thousands who live on the heights of adjoining Brooklyn also saw that it was there and that it showed signs of having been engaged in battle. The crowds who throng Times Square that evening mingled with five hundred British sailors with

the name of their ship on their caps who took shore leave among the bright lights of the theater district. But Secretary Knox insisted that the presence of the Malaya was a secret. He asked the newspapers to impose silence upon themselves concerning its arrival and its intention to dock for repairs. Most did so, but several sensibly decided that a fact which must have been known to every German consulate employee within the metropolitan area might just as well be known by the American people. The official reaction was swift—and sour. Secretary Knox repeated his contention that newspapers should print nothing of the arrival or departure of British warships. President Roosevelt then lashed out at the papers which had printed the news, and derided a New York tabloid which had said that since it is impossible for editors to know what stake national defense has in a particular piece of news, the government should take the responsibility by imposing censorship. He said that he did not want mandatory censorship now. The accent was on the *now*. This incident raises at the outset the question which is always present in efforts to control the press. From whom is the information intended to be withheld? Who benefits by the imposition of a rationing system on the truth? In this case, as indeed in nearly all others, it was the American public who were to have been kept in the dark—not the Germans. The beneficiary of the news-suppression, had it been complete, would have been the administration which would have profited from withholding the knowledge of how swiftly it is bringing the war to our doors.

Strike Settlements Speed Production

WHILE NOTABLE GAINS were made by organized labor during the past week and a number of disputes which had been holding up production were settled, there remain potentialities for trouble in many places. The most spectacular event was the agreement reached between the Ford Motor Company and the C.I.O. leaders with whom the company had sworn never to do business. While an election is still to be held to determine what union is to be the bargaining agent for nearly 100,000 Ford workmen, and while it is not yet certain that the company will agree to deal with the union when it is certified, an agreement has been reached which has enabled the company to resume operations and the men to return to work. The steel industry, which has been operating to the full limits of its capacity, has reached an understanding with over 400,000 employees of "Big Steel." A basic wage of $29 for a forty hour work week has been agreed to by United States Steel (240,000 men), Bethlehem Steel (90,000 men), Republic Steel (50,000 men) and Youngstown Sheet and Tube (26,000 men) after the insurgent E. T. Wier of National Steel had voluntarily led the way with an increase of ten cents an hour. The President's mediation board, with increased prestige as a result of its successes in ending six of the eleven strikes which have been certified to it by the secretary of labor, is encountering opposition from John L. Lewis, who has criticized it as a "strike-breaking agency." The soft coal dispute, involving 400,000 workers, has now developed to the point where the employers have split, the southern operators protesting terms of settlement which would be acceptable to northern owners. The government, while divided in its own counsels on many questions, has steadily resisted newspaper pressure for outlawry of strikes. Little noted has been the fact that in the collective bargaining elections of the last quarter, the unions have won a larger proportion of the contests than in any quarter in recent years. Out of 405 elections, the C.I.O. won over 40 per cent, the A. F. of L. 34 per cent and independent unions only 8.4 per cent. Jurisdictional strikes continue to be the most serious unsolved problem.

Chinese Methodism Closes Ranks

WORD from China states that the Methodist central conference for eastern Asia has been able to meet in Shanghai with an almost complete attendance of its 120 elected delegates and that it elected three new bishops to direct the work of that important church in that country. There is more than meets the eye in the fact that the conference was held at all, for the Methodist leaders in China had been assured from American quarters that it would be impossible to hold a representative gathering under present conditions. The election of two Chinese to the bishopric was even more significant. The men thus elevated were Dr. W. Y. Chen, who leaves the influential secretaryship of the National Christian Council to become bishop in the vital post at Chungking, and Dr. Z. T. Kaung, who has been pastor of the largest church in Shanghai and must now conduct the Peiping area of his church through the difficulties of Japanese occupation. The third new bishop elected was Dr. Carleton Lacy, who leaves the secretaryship of the American Bible Society for the episcopal post at Foochow, the city in which he was born. This paper has more than casual interest in Bishop Lacy's election, but the time has not yet come to speak of that. Bishop Ralph A. Ward is being transferred by the China Methodists from Chungking, where he has done a remarkable piece of work, to Shanghai. At the same time that this evidence comes of the tightening of Methodist ranks in China it is learned that, in response to protests from the missionaries, the denomination's mission board has revoked the order for an official withdrawal from the Japanese-occupied portions of the country to the extent of leaving the question to the judgment of the workers on the ground. It is, we believe, a wise reconsideration. There is a great difference between individual or local withdrawals and an official evacuation.

'For So Much Kindness'

HUNDREDS of French children lined the streets of Marseilles and Toulon last week; when Admiral William D. Leahy, the American ambassador, appeared they waved flags and shouted in chorus, *"Merci, merci, merci*—thank you, thank you, thank you!" Although it was the Easter vacation and schools were closed, they came spontaneously to express their gratitude for the milk and other food which had been sent by the American Red Cross. Admiral and Mrs. Leahy met thousands of

the children in a reception at which a small boy read an address which ended, "For so much human kindness we want you to thank the children of your great country and to send them the good wishes of all the children of France." The admiral promised to do so and then said, "After my observations in Marseilles yesterday and here in Toulon today, I am satisfied that all the supplies sent to unoccupied France by the American Red Cross are distributed only to the children for whom they are intended. The system of distribution is being improved every day. I have told the French that I hope this is only the beginning." Nevertheless it seems likely to be not the beginning but the end. Britain has again objected and Washington has announced that there is little likelihood that there will be more to follow. It appears that the Germans have diverted some food—not that which was sent from here but native supplies—from unoccupied France. As usual, it is not the malefactors but innocent children who will suffer. In the meantime the gradual disintegration of international morality continues. The nazis, who initiated the political manipulation of food, are now being fought with their own weapons, and the innocent starve. The Hoover committee, which has confined its efforts to Belgium and the small democracies because of the political complications of the French situation, continues its appeal for the relief of actual starvation in Belgium, where the blockade is now being felt in its full effect. And the American Friends, with the assistance of increasing numbers of people throughout America, continue to feed over thirty thousand children a day.

Mr. Wallace as High Priest

MUCH MORE ATTENTION than has so far been given to it deserves to be centered on the address delivered before the Foreign Policy Association on April 8 by Vice-President Henry A. Wallace. Mr. Wallace was supposed to be discussing this nation's war aims. For that purpose he was accorded a nation-wide hookup. As it turned out his speech threw little light on its announced subject, but it did reveal a great deal concerning the part which the second man in the United States government expects religion to play in the war toward which this nation is moving with accelerated pace. That part, in Mr. Wallace's view, is to supply the emotional dynamic for a new holy war, a crusade of light against darkness, of Christ against Satan. It was impossible to listen to the religious language in which Mr. Wallace clothed his views without being moved; but it is equally impossible to submit those views to careful analysis without perceiving their danger to Christianity in this country.

The closest Mr. Wallace ever got to his assigned topic was when he said, toward the end of the address, "Before we have the right to talk so very much more definitely about the foundations of a just and democratic peace, we must put our backs under the job of defeating the forces of evil." The single war aim which he made unmistakably clear was that we must aid Britain until "nazi ideology is so crushed that it can never rise . . . [until] militaristic imperialism will never again have the opportunity to find incarnation in the person of a leader possessed of devils in the biblical sense." These sentences were typical of the way in which the vice-president throughout the entire address used the language and imagery of religion to serve his political purpose.

If America enters the "shooting war," our participation will inevitably assume a totalitarian character. This means that it will be necessary for our leaders to use the power of religious loyalty to unify the people, to nerve them to the proper pitch of sacrifice and to drug them to the realities of the conflict. In many ways, Mr. Wallace is fitted to become the high priest of a new religion of nationalism. He has long been known as a religious man. His father and grandfather were strict Calvinists of United Presbyterian stock. As the editor after them of a journal famous among farm folk of the middle west, he spoke the simple language of faith which farmers understand. When he became secretary of agriculture in 1933, the development of his religious thought led him to become an Episcopalian. Since he is nothing if not wholehearted, he went the whole way and became a high churchman. His book, *Statesmanship and Religion,* charted the spiritual reorientation which this change signalized.

In retrospect the change can be seen to have been important, preparing the way for the role of spiritual leader of nationalism. To the Calvinist the state is one of the manifestations of the power of sin in the world. Sin makes necessary the compulsive character of the state, which is the instrument not of right but of might. Original sin makes man ceaselessly strive to sever his connection with God and to arrange the universe around himself. The state, which wields the sword, exists to humble his pride and to discipline his collective self-righteousness. To a man who took his religion seriously, as Mr. Wallace has always done, it is easy to believe that such an austere view did not in 1933 provide an adequate incentive for the assumption of the responsibilities of high office.

While there is no distinctively Episcopalian view of the state, the high church party of that denomination, to which so many government officials belong, holds a position which is quite close to the Catholic view of the relation which should obtain between church and state. It differs from the doctrine of the Roman Catholic Church on this issue principally in that it refuses to concede to that church exclusive right to mediate the supernatural authority which is above natural law. Catholic thought is built around the Thomist view that the state is ultimately an expression of the will of God. It is an outgrowth of the social nature of God-created man, and is not only not evil in itself but is the final organ of coordination in society. It is the state's duty to establish and maintain order, if necessary by force, and to command respect for religion. It may if occasion demands set aside the welfare of individuals or of groups in the interest of its basic purpose to glorify God and to provide for the highest common good. So the state is free to fight "just" wars, which in practice seems to mean any war it chooses. As the Archbishop of York has pointed out, "It is desirable that it [the state] should be just; it is essential that it should be stable." Or as V. A. Demant, the Anglican writer, says, "There is no valid body of opinion by which

the purpose or efficiency of the state can be judged. We are left with the abstract criterion of whether it, the state, can hold itself together."

The congeniality of this pattern of thought to the demands of power politics is not difficult to discern. An examination of Mr. Wallace's New York address shows how precisely his thought runs in these well-worn authoritarian grooves. The survival of the state, so important to this point of view, appears to him to be gravely threatened by outside forces. He spoke of "chaotic forces" which will "leap from continent to continent and destroy even the United States." He was greatly impressed with the power of faith to avert disaster. "Britain will win. Only defeatism on the psychological and economic front in the United States can prevent it." On the other hand, we won the First World War because, among other things, we "believed profoundly."

He contended that since "the real inner strength of a people is its unity of purpose," capitulation before attack is certain "if doubts are raised." He said that we have been at war with the nazi economy since long before the war and will be for a long time after the peace. So "we must believe in the worthwhileness of that for which we are now fighting and that for which we intend to fight with even greater passion when peace comes." Our final appeal must be made to youth, and again it must be fulfilled in the spiritual realm. "We must make their faith glow." He ended his speech with a confession of the relation of his religious faith to the present war. "I myself am confident of the final outcome because I know that that which is good will triumph over that which is evil."

Throughout the address the conflict was presented as a struggle between angels who have no need for penitence and devils beyond redemption, between noonday white and midnight black. "The essence of democracy is belief in the fatherhood of God, the brotherhood of man and the dignity of the individual soul. Democracy so defined is almost identical with religion." This political philosophy or religious faith, whichever it is, will "build a *pax democratica* which will bless us and the whole world for a century to come." On the other hand, Mr. Wallace sought to establish the undiluted diabolism of nazism by quotations from Rauschning, whose remarkable memory is able to produce exact quotations of Hitler's words in repudiation of Christianity years after the event and without the assistance of notes. To this Mr. Wallace added his own assertion that nazi youth are "led by evil men . . . possessed of devils in the biblical sense." He even invoked the corroboration of Jesus who, "recognizing the devilish efficiency of the dark forces, said 'The children of this world are wiser in their day than the children of light.' "

Throughout the speech there ran the unexpressed major premise that the maintenance of order is the supreme good and that the procedures of international war can overcome evil, create right and justice and build democracy at home. Indeed, the only elements in the "Bill of Duties" which Mr. Wallace set up for youth to parallel the Bill of Rights were that youth "fight" and that he enlist to "keep order. Modern civilization, in order to continue, must have order." The climax of youth's effort would be "an international order sufficiently strong to prevent the rise of aggressor nations."

There was much more to this significant address. One section of it, in which Mr. Wallace asserted that in the peace to follow the war the defeated (Axis) powers must be given a position of economic equality with the rest of the world, was politically constructive. But we are here chiefly concerned with the far-reaching importance of the religious trend which is evident in the mind of the vice-president. That trend, by making a particular application of the tenets of the Thomist view of the state to the present situation, seems to us to be headed straight toward blessing unlimited and totalitarian war by religion.

We do not disagree with Mr. Wallace's assumption that Christianity and democracy have much in common. They meet in their affirmation of the sacredness of the individual. Both recognize the freedom of choice with which God has endowed every man. As contrasted with the collectivism of nazism or communism, which denies freedom of will and all liberty of action, they stand together. But we do most emphatically disagree with the vice-president's assumption that the preservation of democracy can be insured by abandoning or suspending the unfinished task of making democracy a reality in America while we engage in military adventures to establish or defend it abroad. Above all else, we protest against his attempt to throw over the naked force of power politics the cloak of Christian faith in such a way as to sacramentalize nationalism into a religion.

Mr. Wallace seems in this address to be primarily concerned with the survival of the state. Although the Christian faith is essential to this survival, the vice-president gravely errs when he makes the state the ultimate good and its survival the final test of ethics. This judgment has a vital bearing on the point where Christianity and democracy meet. Religion to him is essential and right, but it can survive only if the political entity lives. The function of keeping order which God has given to states (in his argument, Britain and America) may rightfully be used by them to destroy other states which threaten their existence and so follow evil ways. The recompense which religion gives to the state for its protection is that it provides a supernatural sanction for its function of keeping order, which means its wars. Collectivism of the nazi variety, and no doubt also of the communist kind, according to this view dehumanizes both rulers and people when it submerges the individual in the mass, but it is finally evil not because of what it does to the individual soul but because it produces an unworkable politics.

The final end of this point of view, as Mr. Wallace suggests in his reference to the "*pax democratica* which will bless us and the whole world for a century to come," is that its messianism becomes imperialism—the chosen people imposing by force their control over the lesser breeds without the law. Was it an accident that Mr. Wallace objected only to "*military* imperialism" and made no mention of the world-wide imperialism which depends upon navies? His position is of a piece with the desires of the interventionist groups in the American churches which seek to insure by force the predominance of what they call "the North Atlantic civilization." They hold as does Mr. Wallace that this society has forged for itself a degree of freedom. They refuse to face the fact that this freedom has not only not propagated itself elsewhere

but has been maintained, in part at least, by the tyranny of the colonial system over 600,000,000 people of color. This point of view is also identical with the desires of powerful business interests who see in the collapse of European colonial systems the opportunity to make this the "American century." It is of course a welcome idea to the manipulators of an economic system which must indefinitely maintain the inner tensions and the foreign wars of an arms economy or collapse in panic and depression.

But it is a strange doctrine with which to associate the name of Jesus Christ, the Head whom the church often forgets but never for long. It may be easy to rationalize in terms of the profuse writings of Thomas Aquinas. But when all the rationalizations are completed it is still confronted with the universal pattern of reality which is the Christian faith. That divine pattern, given uniquely through the Christian church, includes even the persons who live in the nations of the Axis. It is based not on the imposition of order by far-called navies but upon faith in God as love. It finds its highest expression in the church at work to create a social order in which men treat each other as brothers, exercising the virtues of penitence for wrongs done and forgiveness for wrongs received; bearing the cross in witness to the power of God to overcome evil with good; working out its destiny by its faith in the capacity of the children of God to live together in the Kingdom of God. Let those who would beat this faith into the sword of nationalism beware. Many a hammer has been broken in that attempt.

Weight of Empire

THE RAPIDITY of the German advance in Yugoslavia and north Africa has come as a great shock to the British public. It had been recognized that the Yugoslavs and Greeks must withstand a powerful pincers attack. Most Englishmen probably expected that in the long run the German superiority in numbers and equipment would wear down Serbian and Greek resistance. But it had been believed that the mountainous nature of the country would make a mechanized blitzkrieg impossible. A long, slow campaign had been foreseen, with the Germans buying every foot of advance at a tremendous cost. Instead the nazi juggernaut has rolled over Yugoslavia in a week, so vital a port as Salonika has been surrendered without defense, and across the Mediterranean the German counter-attack has pushed the British troops back 400 miles in less than half the time it took the British to drive the Italians from Sidi Barrani to El Aghlila.

Of course, the war in the Balkans is not over and Sir Archibald Wavell may be able to concentrate sufficient forces in Egypt to stop the German drive long before it reaches Alexandria or the Suez canal. Some Serbs are still fighting; Greek spirit seems as high as ever; there have been no indications that the British forces in Greece have been defeated or even seriously engaged. It is possible that the line which the Greeks and British are said to have thrown across from the vicinity of Mount Olympus on the Aegean to the Greek positions in Albania may be able to stop the German thrust, since a more favorable terrain for defensive action could not be desired. If so, the British will retain their bridgehead on the Continent. And in Egypt it is possible that the rapidity of the Italian collapse in east Africa may permit a sufficient transfer of reinforcements to give a wholly changed aspect to the campaign.

It is plain, however, that Mr. Churchill feels that the sudden change in outlook in both the Balkans and north Africa has put his government on the defensive. Less than a month ago British prospects looked better than at any time since the beginning of the war. Now they look worse. And the prime minister gave evidence in his recent speech to Parliament that he realizes that there will be widespread grumbling. This change for the worse will be said to have resulted from blunders in policy rather than from any failure of the fighting services. Mr. Churchill's speech, delivered on April 9, was one of the most powerful in the succession of remarkable speeches which he has made since becoming head of the government. It was amazingly candid. Its stubborn courage disclosed no slightest idea of weakening. Yet when it was done it was hard not to feel that Mr. Churchill himself had been fighting a rear-guard action.

This defensive note, so new in Mr. Churchill's speeches, began with his references to the reverses in north Africa. The British commanders had been caught napping by stronger forces than they had expected to face. Was the fault theirs or that of the army intelligence service? In either case, it could hardly be laid to Downing Street. Further withdrawals might be expected, but "military considerations alone must guide our generals"—a sound position, as well as one which should ward off public wrath. But it was in his references to the fighting in the Balkans that the prime minister's anxiety to anticipate attacks on his policy became most evident. For what had happened, and was happening, in Yugoslavia and Greece he had a threefold defense: (1) that the British landing in Greece had been required by considerations of honor—in contrast with the "military considerations alone" which he had insisted were to be taken into account in Africa; (2) that Sir John Dill, Sir Archibald Wavell and General Papagos had approved the British intervention before it was undertaken; (3) that "there is no less likely way of winning a war than to adhere pedantically to the maxim of 'safety first.'"

It is not difficult to understand why Mr. Churchill felt it necessary thus by implication to defend the policy of his government. The decision to send an expeditionary force to Greece had apparently involved stripping the army in Libya. It might even be deduced from Mr. Churchill's explanation of the German successes in Cyrenaica that he felt that the British generals there had approved a greater reduction in the size of their forces than they would have permitted had they been aware of their danger. Certainly popular criticism of the policy of weakening the army in north Africa would be encouraged if it should turn out that the troops sent to Greece were to perform no useful function and might even be caught in another Dunkirk. Such a disaster, should it ever befall, would be a sore blow to the morale of the British public.

Mr. Churchill knew, when he was addressing Parlia-

ment, that if the policy which had shifted troops across the Mediterranean ended in defeats in both Greece and Egypt he would be held responsible to a degree even greater than that which is ordinarily the lot of a civil minister in time of adversity. In the minds of the British people he is still remembered as the champion of the Balkan "back door" strategy of 1915. When his initial attempt to find a "back door" to attack Germany ended in disaster at Gallipoli, he was forced to give up his post as first lord of the admiralty. Later, however, he was largely responsible for the dispatch of the expedition to Salonika. In the First World War the Salonika expedition not only proved able to maintain its base against all attacks, but in the final phase it delivered the blow against Bulgaria which started the disintegration of the Central Powers. But Salonika is no word for Mr. Churchill to conjure with today.

Of course, there is little chance that Mr. Churchill might be forced to resign his post no matter what disasters might befall the British armies in Greece and Egypt. He seems secure at the head of the government, not alone on account of the matchless fashion in which he has hitherto rallied public morale but equally because there is no man of impressive stature waiting to take his place. When a mere suggestion of an alternative government to that of Mr. Churchill is raised, the curious and tragic paucity of commanding figures in British public life at once becomes apparent. It is not surprising, therefore, to discover the London press, in its first shocked reaction to the bad news from Greece and Libya, nominating Sir John Dill and Mr. Eden for the scapegoat roles which Mr. Churchill must not be called on to fill.

Firm as is the prime minister's position, however, heavy defeats in the eastern Mediterranean would cost him prestige. No longer would the masses regard him as an almost inspired architect of victory. His powers as an orator would continue to command applause, but his abilities as a military strategist would be heavily discounted. Something like the tension which existed between Mr. Lloyd George and the imperial staff during the First World War might be re-established.

It is a disagreeable outlook for Mr. Churchill, though he can be counted on to meet it with his customary courage and indomitable spirit. And the worst of it must be, from his personal viewpoint, that the dilemma which has produced this exceedingly dangerous situation is not primarily of his making. No matter what criticisms may be leveled against the cabinet decisions which moved the troops from Cyrenaica to Greece, the underlying dilemma out of which those decisions arose is a dilemma of empire. It is a dilemma of an empire grown too vast for successful defense by the forces which it possesses.

According to the best information available, the British army is building toward a force of 55 divisions to be fully equipped and ready for battle sometime next year. In addition, it can draw upon the self-governing dominions and northern Ireland, but the total population of all these is less than 35,000,000. British policy makes exceedingly problematical the size of the forces which can be recruited from India; it is possible that they may not be much larger than the numbers required to garrison that disaffected sub-continent. This empire is under attack from an enemy whose remarkably well trained, equipped and led army now contains somewhere in the neighborhood of 250 divisions, to say nothing of the forces of its Italian, Bulgarian, Rumanian and Hungarian allies.

Leaving out of account the slim offensive prospects imposed upon the British by this disparity, the grim nature of the defensive problem for the empire cannot be disguised. Already this vastly extended realm must try to hold at least eight major defensive zones. It must defend, first, the British isles. Second, it must hold the seaways of the Atlantic—a task which Mr. Churchill all but admitted in his speech to Parliament had grown too difficult for Britain to handle alone. Newspaper reports have stated that 80,000 British troops have been sent to hold Iceland alone, and while that figure seems improbably high it serves to remind of just one of the lesser commitments of the empire, imposed by the defense of its ocean connections with the American arsenal. Third, it must protect the great base at Alexandria and even more the Suez canal. Fourth, it is trying to defend Greece. It is significant to find the London correspondent of the *New York Times* stating on April 11 that "the British decision to send troops to Greece was political not military"—a clear indication that empire interests had forced a move which Britain was in no military condition to make. Fifth, the oil of the Arabian peninsula must be protected. Sixth, northeast Africa must be guarded as a guarantee of the Red sea and the approaches to India. Seventh, Singapore must be held. And eighth, there is the potential danger to central Africa. The defense of the Low Countries and Scandinavia, traditional areas of British interest, has already proved impossible.

It is easy to understand why, in the face of such imperial responsibilities, Mr. Churchill's speech in its closing portions became largely an appeal for more and swifter help from the United States. The weight of empire has grown too heavy for the British to bear alone. The mathematical and geographical problem with which Mr. Churchill is confronted cannot be solved with the forces at his disposal. Somewhere, somehow the empire must recruit auxiliary support. A quarter-century ago that support was recruited from more than twenty nations, including two great empires—Russia and Japan—that today are very close to if not entirely within the Axis orbit. Naturally, the beleaguered empire turns to the United States. It has nowhere else to turn.

When the war started it was reasonable to suppose that the great French empire—second only in size to the British, strategically disposed in central and north Africa and at the eastern end of the Mediterranean, as well as in the Far East, boasting what was thought to be the world's finest army—could supply the auxiliary help which the British need to keep their empire intact. But now France is out of the war; the British even fear that it may be surreptitiously aiding their enemies. Only the United States remains as a possible source of help. If the United States can but be induced to shoulder imperial responsibilities at Singapore, at Dakar or at the Suez, possibly the heavily weighted balances may be redressed. Certainly Mr. Churchill, as custodian for empire, is not to be chided for attempting to persuade this country to assume some of these burdens which now dissipate Britain's strength all over the map. He would be recreant to his trust should

he fail to do so. But have the American people accepted it as part of *their* responsibility to see that this vast imperial structure "on which the sun never sets" is everywhere maintained? Are *they* committed to the perpetuation of a historical anomaly?

'The Forbidding Mat'

EDITOR THE CHRISTIAN CENTURY:

SIR: On the other side of the door there is someone else; on this side I stand; the mat lies between, a symbol of that separation. It may bear the greeting, "Salve," and speak of a welcome to me when the door opens, or it may have a sinister meaning and speak of the condemnation that awaits me. I may be promoted; I may be fired. It may be what is called in a recent autobiography, "the forbidding mat."

The author was telling the story of his reception into another church. That must be for every sincere man a sad experience, whatever peace may await him when the door is opened. One such convert described himself as putting out upon the open sea. Another "pilgrim of eternity," Cardinal Newman, spoke of his last days before he was "received" as though they were the story of a deathbed, so far as that has a history. There must be something in the spirit of such men at such times that makes the mat forbidding, however gracious the welcome may be on the other side. To be standing on the mat is to be between two worlds. The man feels homeless with nothing but his inward conviction to carry him forward.

But apart from this usage of the word there are many occasions in life in which we stand on the mat in fear and trembling. François Coillard, the noble French missionary who spent nearly fifty years in Africa, had many adventures to test his courage, but I think he never needed it more than one day in his youth when he made up his mind to speak about the deepest things to the head of his college somewhere in the Jura mountains. That head had read in worship a tract which had gone home to the young French student. (Fancy so great a man converted by a tract!) He mustered up courage to go to the room of the preacher. On the mat his resolution failed; he walked up and down the corridor for some time, and only after a struggle did he come back to the door and knock. The forbidding element was in himself. But when he knocked, a new day began for many hearts in the land of the Basuto people and that other land by the great river, the Zambezi.

But there is a sense in which mats are forbidding when they need not be. I do not mean where the mat speaks to the schoolboy waiting to interview the head, though schoolmasters have discovered nowadays that they do not gain by becoming objects of terror, little Joves hurling thunderbolts. But you will agree that not only in childhood, but in all the levels of life, the interviews between man and man might be more useful and less futile if there were less bullying and angry words and contempt to be faced by those who wait on the mat.

The examiner who conducts an oral examination may inspire terror. He may reduce the powers of the candidate and paralyze him as a snake might. He may even rejoice in his reputation as a caustic wit, the rumor of whose tongue seems to hang about the mat. I have often boiled with rage when I have watched the little tyrants in a business house deal with their subordinates. They delight to make themselves objects of terror, but what poor business men they are!

Unhappily there is something in our human make-up which gives us delight in dominating over others who are at our mercy. Is there not a proverb which speaks of keeping them "on the mat"? In the last analysis this spirit of domination leads to wars, as the apostle James taught. It is certainly true that no man is good enough to be trusted with absolute power over another. But how many little men and women delight in making their subordinates cower before them! It is bad morally, and it is very bad business.

I remember once in a visit to Scotland speaking to a Scottish gardener when the laird was due back. I said I should be afraid of wandering in and out when he was home. "It's no the laird," he answered, "you must be afraid of; it's the wee lairds." I often think how much unnecessary pain and anxiety are caused in business and other hierarchies not by the laird but by the "wee lairds." It is often they who keep us on the mat.

And it is, as always, in the gospel we have the necessary guidance. The disciples were on occasion ready to keep others in their place, but the Master himself was always accessible. He never kept people on the mat; and he assures us there is joy on the other side of the door if we knock.

Ever yours,
QUINTUS QUIZ.

Two for a Farthing - and Yet

WHY, in this tortuous rain of fire,
Dripping fangs athirst for the kill,
Why should I think of the "chanting quire"—
The four last singers of Richmond Hill?

Where are those nightingales we heard
Last summer, under the high-hung moon?
And where is the bright, unearthly bird
That ravished the blue of the last sane June?

Why do I still see Shelley plain,
Up the slope from Amesbury down?
And Keats in Hampstead, drunk with pain,
Immortalizing the gray old town?

Where did the long blue heron fly
Out of Cockington's old-world lake?
What of the white wings over Clovelly,
And the dark wings over the Dartmoor brake?

Why, in this maelstrom, should I care
For a starling singing above the Strand? . . .
Please God, till her songs are stifled, there
Is nothing to fear for any land!

RUBY WEYBURN TOBIAS.

Peace Prayers in Wartime

By James M. Lichliter

SEVERAL months ago, at the request of President Roosevelt, the ministers of the country led their congregations in special prayers for peace. It was a fine gesture, but a bit irrelevant. If a man should jump from the Chrysler building, then repent of his folly halfway down and ask God to land him safely on the ground, he would be wasting his breath. He should have prayed sooner. According to all indications, this nation has already decided what it wants and how it is going to get it. The peace we are after is the sort of peace which will leave our economic and political interests unchallenged in the world. We all want Japan and Germany to be disastrously defeated, so that America and Great Britain may continue to hold the whip handle over Europe and Asia. Unquestionably, this is a consummation devoutly to be wished for. Since I am an American, I would most certainly prefer it. I have no sympathy whatever for totalitarian methods or philosophies. But why bother with prayer? The issue is such that it can be settled only by the strongest battalions.

An interesting news item, appearing last winter in the *New Yorker,* told what happened when the English clergy petitioned Prime Minister Chamberlain to set aside an official day of prayer for peace. He turned them down. "I do not think," said Mr. Chamberlain, "that the time has yet arrived." At least he was honest. However much the common people may desire peace, only the statesmen are competent to handle the details. God can't be trusted with the delicate mutations of power politics; he might not see the issues in the right perspective, might not appreciate the British point of view. Therefore, prayer was unnecessary. The *New Yorker* ends the story with this acid comment: "The time for prayer will be determined by No. 10 Downing Street. Until the cabinet gives the word, the people will kindly refrain from stirring up the Almighty. Until the empire has things under better control, God can just count sparrows."

Vain Repetitions?

That puts the matter squarely in front of us. Do we want peace badly enough to give God a chance? Do we mean what we say when we pray for it? If not, we are wasting our time in vain repetitions. Unless prayer represents the deepest desire of the soul it is a meaningless incantation. It gets us nowhere. Augustine's pious supplication will be remembered: "O Lord, make me pure, but not now." Obviously, God could do little to help Augustine until he *really* wanted it. Suppose I ask to be delivered of an evil habit, but continue the practice and make no effort to tear myself loose from it—what does it profit? So in this matter of peace, it is not enough simply to get down on our knees and ask for it. If, while we pray, we cling to racial prejudices, indulge patriotically in rancor and ill will, brandish clubs and think habitually in terms of national aggrandizement, what else can God do but count sparrows?

If the point seems elementary, it nevertheless needs stressing always. Men have a way of substituting rites for action. As Dr. Fosdick, I think, once put it: "Their prayers are long-range dreams that do not touch their lives." Ever since the church began they have piously repeated, "Thy Kingdom come, thy will be done on earth"—and proceeded to settle things in their own way and according to their own wishes. They have piously repeated, "As we forgive those who trespass against us"—and kept on hating their enemies and bearing their grudges and seeking revenge. Year after year they have prayed for peace, with much fervor but to no practical end, as though God would take care of the matter for them. He never can. There is no magic in prayer that gets things done without effort or exertion on our part. God needs hands to work with and voices to use. Every high value of the Kingdom which has been realized, like the abolition of slavery, meant trouble for someone and labor and sacrifice. Prayers for peace are so much futile mummery unless we are willing to hurl our lives after them and behave accordingly. Supplication by itself is not enough. God cannot answer if men will not let him.

The Limits of Prayer

But there is a deeper note. Prayer like everything else in life has its own proper place and its own legitimate function. It will work only within certain well defined limits. It is not the specific for cancer or rheumatism; neither will it conjure up rain or secure for us material happiness and well-being. The purpose of prayer is not to change the will of God, but to bring ourselves into line with it. Its object is to make us responsive to his influence and loyal to his principles. In the plainest possible terms, that's what it is for. To expect it to operate in other spheres is superstition.

The authority for this principle is found not simply in the experience of praying men but also in the Gospels. Most of us, I suppose, will grant that Jesus knew more about God than anyone else, that he was a master of spiritual realities. In reading the New Testament one is impressed by the glowing promises he made about prayer. But in every case there is a hitch, a qualifying condition. It must be offered in his name, after his manner and according to his spirit. He knew what prayer could do and could not do, and his disciples would never be disappointed if they followed his example.

The spiritual giant who wrote the Fourth Gospel had hold of this insight when he quoted Jesus as saying: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." That "if" is important. It defines the nature of prayer and runs boundaries around it. Prayer, if it is Christlike, cannot be self-centered or concerned with material blessings and narrow temporal ends. It must be full of humility, preceded by forgiveness, motivated by love. Its function is to give one a clearer knowledge of *God's will* for one's self

and for the world, and also the strength to do it. In other words, God is able to do something for us in prayer when it is sincere *and* when it is consistent with the principles Christ stood for! "If ye abide in me and my words abide in you," *then* "ye shall ask." Only those prayers are availing which are Christlike in spirit and content.

Christian Prayer in Time of War

Such is the general criterion. In the light of it, any genuine Christian prayer for peace in wartime must have, I believe, several predominant characteristics. For one thing, penitence. We are all sinners before God. So often the hysteria of war makes us forget this and betrays us into fanatical self-righteousness. Already it is becoming bad form in church or out of it to face historical facts. Already one is smeared as a pro-nazi if he refers to the iniquities of the Versailles treaty, Britain's bombings in northwest India, her frequent scrapping of official covenants when it was inconvenient or unprofitable to honor them, her willingness to do business with any despotic government that would champion the status quo with her. All this is "showing sympathy for Germany." Only in peace do men see that war is *primarily* a clash of imperialisms. When hostilities begin, it is a holy crusade for both contestants. The language of patriotism admits of no nice discriminations. The enemy was spawned in hell.

Nevertheless Aldous Huxley is right: "The ethics of international politics are persistently those of the gangster, the pirate, the swindler, the bold, bad baron." No country under heaven, not even our own, can claim a monopoly on righteousness. It is not simply that national self-interest underlies all sanctimonious war aims, not simply that every great nation has achieved its position of dominance and maintained it by force of arms and at the expense of weaker peoples, not simply that we are all guilty of racial prejudice and pagan idolatry. The methods of war itself rub ethical differences thin.

Dr. Henry Sloane Coffin bids us remember that "in oppression Hitler's little finger is thicker than Britain's loins, and that where she has chastised with whips he has chastised with scorpions." Granted. But when war comes, we all proceed—Christians and pagans alike—to lay on lustily with scorpions. Democracy, then, is like the man who is always chaste *except when tempted;* it becomes oppression. We help ourselves to the armory of Satan to cast out Satan. If German bombs dropped from great heights wreak havoc on civilian populations, the British are doing likewise, only less effectively for lack of planes. Meanwhile their navy, with much help from us, is "humanely" starving innocent millions in Europe. There are good, honest, jungle reasons for indulging in this frightfulness, but those reasons are not moral or religious in complexion. "God be merciful to me, a sinner." We must begin there in our prayers.

What Is a Christian Peace?

Christian prayer is also, I think, peace without victory. This is foolishness to the Gentiles, particularly with Hitler looming up on the horizon; but that is one of the difficulties of the cross—it never makes sense when judged by the world's wisdom. Nonetheless, I hold it to be true that a *Christian* peace represents the reconciliation of equals and not a victor dictating terms to the prostrate foe who is not able to bargain. When we pray for martial triumph is it humanly possible to express concern for the well-being of the enemy and acknowledge his right to be heard? Do Christ's words dwell in us? Listen to the Psalmist; he has the inflection:

> Grant not, O Jehovah, the desires of the wicked,
> Let burning coals fall upon them,
> Let them be cast into the fire,
> Into deep pits, whence they shall not rise again.

There you have, with naked candor, what the lust for victory really wants, the attitude and motives which wrote the Treaty of Versailles. Or recall Mark Twain's bitter satire: "O Lord our God, help us to tear their soldiers to bloody shreds with our shells, help us to lay waste their humble homes with a hurricane of fire, help us to starve their wives and children into submission" . . . through Jesus Christ our Lord. How does that sound? Incongruous, if not revolting. Yet if we are really honest, in praying for victory we must pray like that! Obviously we are wasting our time. Bishops may bless the colors, popes may proclaim a holy crusade, the church may consecrate the sword, but the ritual is a futile superstition, like praying for rain. The victory is determined every time by the strongest military and economic power. A whole nation on its knees will not avert catastrophe if it lacks the sinews of war.

Jesus the Question Mark

God can answer only such prayers as are inspired and motivated by the spirit of Christ. What are the marks of that spirit? "Love your enemies . . . forgive not seven times but seventy times seven . . . go the second mile . . . put up thy sword." One would imagine the point to be entirely superfluous were it not for the fact that in wartime hysteria clergymen tend to lose sight of the historical Jesus. Treating the use of proof texts with suspicion, they regard the whole problem of exegesis as being either irrelevant or insoluble. This, of course, is convenient. When the figure of Christ fades into a question mark and the lineaments of his character are no longer bold, specific and clear-cut, then we can proceed with an untroubled pagan conscience to sanction any crime which society holds honorable. We can advance, without bothering about evidence, the usual theory that if Jesus was a pacifist, he was governed—like any politician—by expediency and not by principle. When the gospel is drained of *objective* ethical content we can fill it up again with our own prejudices and preconceptions, and since subjective preference is our only standard for judgment we can assert without fear of contradiction that Franco is as good a disciple as Kagawa.

Why keep up the pretense? Form criticism notwithstanding, the Gospel record contains a reliable body of truth about Jesus. We do know that the law of love is explicated in his life and teachings, that the cross has an ethical as well as a theological significance. Among other things, it stands for this: better to undergo defeat yourself than to inflict it on another. Of course it is Eastern madness, but it is still the full and unattenuated meaning of Christian love. From Raymund Lull and St. Francis to

Gandhi, Kagawa and the Quakers, a noble company of Christians have borne witness to it. I honor them though I cannot count myself wholeheartedly as one of them. Under certain circumstances and for certain primitive reasons, I would fight—because I have not been sufficiently converted. Is it, however, the part of candor to cover up what is essentially a weakness in consecration by calling it "one of several Christian positions"? Christians have indulged in slavery, in tyranny, in racial discrimination, in industrial exploitation, but that certainly is not how one defines the term "Christian." The pacifists, for all the contradictions in which they are involved, are taking the foolishness of the cross seriously.

Pacifist Realism

Indeed, I will grant them even more. There is realism in their point of view. It was the sober judgment of Plato that nearly always "victory has been and will be suicidal to the victors," and history bears him out. In the last war the success of the Allied forces seemed imperative. So much depended on it—democracy, Christianity, even civilization itself. Thus a professor in the Chicago divinity school interpreted our war aims:

> In particular we may contend that it is really in the interest of the German people that the German armies shall be defeated and the people released from the dominion of false ideals. For the sake of France . . . England . . . Europe and Asia and Africa, for the sake of the unborn generations of Americans . . . it was for these . . . that we went to war.

Well, we got our victory, a decisive one at that. We crushed the "false ideals" of the German people by using them ourselves. Is the world any better off today because of it? Has it made one particle of difference in the *quality* of mankind's civilization? "Power corrupts," said Lord Acton, "absolute power corrupts absolutely," and victory simply exposes us to this deadly virus. For these reasons we should pray, if we are to pray at all, for peace by conciliation and without victory. I have been told that the Chinese and Japanese Christians are secretly doing this very thing. I wonder why.

Faith or Hysteria

A third characteristic of Christian prayer is somewhat similar—an expression of trust in God's spiritual forces, a willingness to rely on the moral structure of the universe which guarantees the insecurity of evil. Jesus, again, is our model. He came to inaugurate the most important enterprise in history, the Kingdom of God. But notice how careless he was about it. He made a few friends. He spoke in parables. He allowed himself to be crucified. He sought no short cuts to success. In God's universe his love and truth would win their own way, and all the kingdoms, principalities and powers of this world could never permanently eliminate them. His was an unshakable faith in the efficacy of spiritual forces.

Yet listen to the way men talked in 1917: "As Christians, we say that Christ approves war. . . . There is no opportunity to deal death to the enemy that he would shirk from or delay in seizing. He would take the bayonet and grenade and bomb and rifle, and do the work of deadliness." That is sheer war hysteria. During the last twenty years almost every church in Christendom has gone on record officially condemning war. Is that so much hot air? What did Christ mean when he said: "Do good to them that hate you, bless them that persecute you . . ."? What did he mean by love? By the cross? The scholars are fairly well agreed that the Sermon on the Mount, despite all editorial arrangements, in essence represents Christ's direct and outspoken repudiation of the Zealot party—a powerful Committee to Aid Judaism by Overthrowing Roman Rule—and that the people turned against him because of it. It is wild imagination that can visualize him wielding a bayonet or operating a machine gun in defense of his principles. It was not his way. He trusted God, not 50,000 airplanes!

I advocate, therefore, a grim and unadulterated honesty. Let us have done with pious mummery. If we can pray for peace with a penitent spirit, without thinking of victory, and with a willingness to trust God's spiritual forces—then well and good. If, however, we want a particular kind of peace congenial to our own interests and are determined to secure it even at the cost of war, the sooner we quit praying and start fighting the better. While we settle this business in our own way and according to our own methods, God can just count sparrows. Under the circumstances that is all he can do! By wholesale bombing and by ruthless blockade we must make a desolation in the world; we must smash the nazi military machine and break German civilian morale. There are no half-measures in war. Moreover, since Germany is an aggressive and gifted nation and will never permanently consent to play the humble servant to Great Britain and America, we must grind them this time completely into the dust or prepare our sons for another act some thirty years hence.

In the meantime, let us cease pretending that this unspeakably horrible and destructive business is being done "through Jesus Christ our Lord." Badger Clark, the cowboy poet, sees the point:

> My father could mix his prayers and his shooting,
> And he was a rare, true man in his generation.
> Now, I am fairly decent in mine, I reckon;
> Yet if I should pray like him I'd spoil it by laughing.
> What is the matter?

The Diplomat

THERE was no look of evil in his face,
But only soft and mellow lines of age.
Each nation's culture seemed his heritage.
He knew all cities, spoke with every race.
He chatted gaily, and he danced with grace
At every social function. He was sage
Or dilettante, king or lowly page
As there was need. Sharp steel encased in lace.
But when ten thousand fell on some far field
He gave the word that blew them into bits.
And when beneath this blast a nation reeled
While men saw sights that made them lose their wits,
He dined at teas, his smiling lips were sealed,
And he was honored—Prince of Hypocrites.

W. A. POOVEY.

A Question for Americans

By Rose Wilder Lane

EXCITED ARGUMENTS are increasing about Mr. Hoover's efforts to feed the starving victims of war in Europe. War and famine excite furious emotions that disregard facts, but here in America there is still freedom of discussion and time for cool thought. There has never been a greater need for calm thinking based on facts.

Before having any opinion about Mr. Hoover's efforts, consider the facts. In 1914 President Wilson asked Mr. Hoover to undertake the feeding of the Belgian and French peoples who were caught between German occupation and British blockade. The British government at first opposed the plan, then agreed, and finally contributed liberally to it. For four years, under Mr. Hoover's direction, the American Relief Administration fed ten million men, women and children in occupied France and Belgium. No food reached the Germans. This is a matter of authenticated record in both American and British archives. It is also a matter of record that starvation finally caused the collapse of Germany and forced the German surrender that ended the war.

Lesson of the First World War

No one can suppose that Germany would have starved its own people and lost that war rather than break an agreement. The reason the German army did not seize the supplies sent to the Belgians in 1914-18 lay in the American efficiency of the food distribution. It kept food moving into Belgium and northern France in a very small but continuous stream. There was never at any time enough food within German reach to feed the German people more than two days. That amount of food was too small to make any difference in prolonging the war. So efficient and elastic was the method used that if Germany had seized even a part of that two days' food supply the approaching food-ships would have instantly been turned back, and no more food would have come within reach of the Germans. The German high command knew this.

Therefore, ten million lives were saved, Belgium and northern France were kept alive, and the British blockade of Germany was not relaxed. Saving the lives of these ten millions had no effect whatever on the military outcome of the war.

Today the same situation is repeated on a larger scale. Finland, Norway, Holland, Belgium, Poland have fought as England's allies. They have been overpowered and occupied by German armies. Their helpless peoples are caught again between German occupation and British blockade. They have appealed to Mr. Hoover to save them from death by starvation. They appeal to Mr. Hoover because they remember what the American Relief Administration did in those years from 1914 to 1919. They appeal to him because only neutral action can save them. War and war-diplomacy being what they are, Germany cannot ask England to let food pass through the blockade; England cannot offer to agree with Germany to let the peoples of German-occupied territory import food. The proposal must come from a third party; the agreements must be made with a neutral commission; and a neutral commission must handle the food distribution.

America's Inclusive Sympathy

America is the only nation that undertakes great works of humane sympathy and help throughout the world. America is the only nation of all humanity. The first practical effort to create a brotherhood of man on earth was begun on this soil with the Declaration: "We hold these truths to be self-evident, that *all men* are created equal and are endowed by the Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." These United States are the first union of states, the first league of nations. The peoples of these states, Americans, are the first united people of all races and all creeds. Here we are making the first attempt to create and preserve a free society of all mankind, a classless society of free individuals. Therefore, American sympathy is world-wide.

We have in America 15,000,000 citizens whose ancestors came from Finland, Holland, Norway, Denmark, Belgium, Poland, and whose blood, race, religious creeds and ancestral memories are those of the starving peoples who are appealing to America for help to save the lives of their women and children who are victims of this war. Only American sympathy can save them from the agonies of a torture death. They have no other hope.

Mr. Hoover's latest proposal has been revised in order to cover all the original British objections. He suggests now that an experiment should be tried of feeding 2,000,000 children and 1,000,000 destitute adults in soup kitchens in Belgium. If the experiment proves satisfactory to all concerned it could be extended in Belgium and in the other democracies. The Belgian situation is acute, since Belgium is the most densely populated nation on earth—711 persons per square mile, with an 80 per cent urban population, more than 50 per cent dependent upon imported food. Her present ration per person is 960 calories—less than one-third of what is necessary to support life—with no adequate food for children. Even this meager ration cannot be continued for long. Mr. Hoover's proposal was that:

(1) The Germans must contribute food equivalent to any amounts that were taken from Belgium or used by the armies;
(2) They agree not to take food in the future, either imports or native;
(3) They agree to a neutral commission to supervise and safeguard;
(4) They agree to give immunity to ships.

The German government agreed to this proposal for the Belgian experiment. Their contribution was agreed to be set at 25,000 tons of wheat or rye per month, while

the imports were to be 20,000 tons of soup materials (meats and fats) and special food for children. It was provided in the proposal that the ships used would be obtained from sources not now available to the British; that the soup materials should be paid for by the exiled Belgian government and therefore there would be no financial burden on the British or Americans; that the food should go only to the children and the destitute unemployed, so that there would be no feeding of people working for the Germans. It is a comparatively small feeding job, and a practical one for the city-dwelling Belgians.

Europe Must Import Food

Argument to the contrary notwithstanding, examination of official information issued by the government of the United States, the League of Nations and the International Institute of Agriculture, together with published studies from authoritative British and American sources, proves conclusively that there just is not enough food in Europe to feed Europe. The little democracies have always been largely dependent upon imports for foodstuffs and cattle fodder; the blockade now stops that normal supply. And crops failed last year because of weather conditions. Some food was destroyed in battle areas, some crops were not sown or harvested because men were in armies, and German armies of occupation fed off the land. Owing to the blockade, there was no importation of cattle fodder to Holland and Denmark, the two dairy countries. Dairy herds were therefore killed since they could no longer be fed, as were calves and sheep and hogs. Fats, grains and milk for children, all necessary to human life, became lacking on the continent of Europe.

Months must pass before the next harvest. This spring and summer, unless food is brought through the blockade, the people of the only democracies in Europe will be starving to death.

These are the facts. They cannot be denied. Every American should therefore think about them and form an opinion because, I repeat, it is to Americans that these desperate, hungry people appeal as their only hope. Nothing but American public opinion can save their lives, and every American has a share in public opinion. Merely to have no opinion is to condemn these self-respecting, freedom-loving, gallant peoples to death.

No Threat to Britain

I think their lives should be saved. I think the Hoover plan—and it is the only plan that has been proposed—should be given a fair trial. The authenticated record of the American Relief Administration proves conclusively that the hungry can be fed without aiding Germany or, as General Pershing and Admiral Pratt point out, without in any way affecting the military decision in this war. The method that worked once can by American skill and American organization genius be made to work again. Mr. Hoover proposes that food be handled in such small quantities in the Belgian experiment that were the Germans to break faith and seize it, they would not seize sufficient supplies to keep them half a day. Should that occur the experiment would cease instantly, and blame for the hunger of Belgium—and the subsequent hunger of Britain's other helpless allies—would be placed squarely on Germany's shoulders, not ours and Britain's. For it is obvious that unless the great democracies make an attempt to feed the little democracies, they will be blamed. The moral onus will be on the Christian nations.

Some persons want these peoples to starve, in the atrocious hope that their last desperate and dying efforts to get food where there is no food may hinder the German armies. I have seen people dying in famine. What happens is that parents think only of getting scraps of food for their children, till the children die. They dig roots, eat bark and grass. Their stomachs bloat, their minds wander, their strength fails; they die. They do not revolt. The whole history of famines and of revolutions shows that starving peoples do not revolt; they lack the strength. It is only pestilence that riots.

I think the lives of these peoples should be saved because all men are endowed by God with an inalienable right to life. They should live, because they love freedom and fought for it; if they survive, love of freedom, of justice, of human rights will survive in Europe. They should live, because if England and America, great Christian nations, callously watch them (little Christian nations) die, whoever among them lives through the horrors of famine will hate England and America with an undying hatred.

One Brutality We Can Stop

We should help them to live, too, because from the cesspool of death that such famines create, diseases will spread over the whole world. Diseases are not stopped at frontiers. Here in America our own children will die because we did not lift a voice or a finger to save the children of Finland, Norway, Belgium, Holland and Poland. And what can we say, at the graves of our own, except that this is the terrible justice of God who created all men brothers, and whose thrice spoken word we have disobeyed?

I think that whoever believes these helpless peoples should be allowed to save their own lives should say so, now. They are starving, now. This is one needless brutality of war that American public opinion can stop, now.

Some day this war will end. After the war do we as Americans want a world in which love of liberty, justice, humanity survives in Europe, and the little democratic countries look with love and gratitude to England and to America? Or do we want a world devastated by disease, a Europe bereft of all kind, self-respecting and liberty-loving peoples and given over wholly to malformed derelict children of starvation whose souls are bitter with hate and who may deny the very existence of God and Christian faith? America, what do *you* want?

Comfort of the Stars

WE who have lost our way
Across this human void of inner darkness
Turn again to light beyond
The shrouded hills, and in our wanderings
Find the comfort of the stars.

BERNARD E. MELAND.

Should We Buy the West Indies?

By Oswald Garrison Villard

IF UNCLE SAM wishes to buy second-hand some more choice economic, financial, social and racial problems he will follow the advice of those frightened patriots in and out of Congress who are urging the immediate acquirement of all the West Indian islands. It is one of the greatest ironies of history that for two centuries the soldiers and sailors of four nations fought, bled and died for these island possessions. The so-called "pearls of the Antilles," with their rich tropical soils, were deemed worth any effort to conquer and to hold because of their great wealth and their indispensable crops. Today they are such grave liabilities that, if national pride and strategic reasons did not intervene, a number of them might actually be abandoned to revert to barbarism.

Yet some Americans have long wanted us to take the islands over for the debts due us from their French and British owners since the First World War. Today a growing group calls for our immediate seizure of every Atlantic and Caribbean island as an absolute necessity if Hitler should win the war. Some demand that we grab the Azores, the Cape Verde and Canary islands, the French islands off Canada, Greenland and Iceland if England goes down, without the slightest regard for the wishes of the peoples involved.

The Forgotten Havana Promise

That is the more remarkable since at the last Pan-American meeting in Havana it was written into the "Declaration and Act of Havana" which the conference adopted that any provisional administration which may be set up in this hemisphere because of immediate danger or for the preservation of peace, will finally result in the consulting of the respective peoples involved, so that they may choose their future destinies. But what are open covenants openly arrived at to stampeded congressmen? To preserve our country we are to hoist our flag on each and every one of the islands—no, one congressman favors letting England retain two of them so that on their soil may be herded all the natives, whether white or black or yellow, French, English, Dutch or Portuguese, who may not wish to live under the Stars and Stripes with its—to the West Indians—hateful views as to color.

This wholesale acquisition of insular possessions is recommended primarily to protect what is, militarily speaking, our greatest liability and also our costliest asset—the Panama canal (soon to be trebled by two sets of additional locks, with a plan for the Nicaraguan canal looming up once more), a fleet convenience costing us untold sums to defend, and ever greater and greater outlays to defend in turn the fortresses and bases we are to establish to defend the canal. Since money means nothing to us when it comes to the defense of this country against Hitler, few will dare to object to our paying billions for the West Indies if the President and his army and navy chiefs demand them—though, of course, taking them for nothing, in the name of self-defense and the right of every nation to self-preservation, would commend itself to Yankee thrift.

What Are We Getting Into?

Even then, however, it would appear as if before taking so sudden and far-reaching a step there should be some realization of what we shall be getting into and what liabilities we shall acquire, and some inquiry as to whether the Monroe Doctrine would not sufficiently protect the Caribbean islands without our having to annex, govern and defend them by garrisons, ships and forts. For one thing, two islands would never contain all the natives who would wish to escape American rule. That is not merely because the great majority of the inhabitants are men and women of color and therefore bitterly hostile to the American color line. They know, too, that in Puerto Rico the natives are miserably unhappy under the American flag and that there is not now, and probably never will be, any real union of the Puerto Ricans, with their Latin background and culture, and the Americans of continental America. It may not please our solons in Washington, but the outspoken dissatisfaction of the Puerto Ricans with their lot is known not only all over the Caribbean but throughout Central and South America also.

English and French subjects in the West Indies are, it is true, far from content with their fate. Still, they are not enamored of that standard of living in Puerto Rico under which the average *annual* wage of a sugar-cane cutter is $106. Moreover, in some of the British islands the colored people take important posts in the government and enjoy a considerable measure of social equality and official life. They know that this would end under the American flag. It is true that some former liberties are now severely curtailed in the British colonies because of the war, but at that they do not want to exchange their present way of life for absolute control by some White House appointee from the solid south.

Fears of Color Bar

That this is not an imaginative statement can be deduced from the fact that the People's National party of Jamaica, a socialist party, has already presented, in great alarm, four demands to the Jamaican government in connection with the naval base leased to the United States, the third of which demands reads as follows:

> 3. That persons lawfully upon the leased areas, although subject to such military regulations as shall be imposed, shall not be subject to any racial discrimination, separation or segregation similar to those imposed upon Negroes in the southern states of America and the Canal Zone.

Naturally the many highly educated and well-to-do colored people in Jamaica, with generations of culture, education and even means behind them, have no desire to be ruled by advocates of Jim Crow. In Jamaica there is, however, not merely one racial problem but several, as in Trinidad, where we have also acquired a base. Thus

there is a sharp distinction between mulattoes and pure blacks, and East Indians and Chinese. The last census of Jamaica, taken in 1921, arranged the population as follows: whites, 14,476; East Indians, 18,610; Chinese, 3,696; colored, 157,223; and blacks, 660,420. Today, according to the royal governor, the population of Jamaica is estimated to be as high as 1,250,000, with no increase in the whites. It continues, as in Puerto Rico, to grow alarmingly, with not only no increased industrial or agricultural opportunities, but actually decreasing employment possibilities.

Trinidad is a little better off because of the asphalt industry; but there the mixture of races is even more startling. The East Indians originally imported from India, both Moslems and Hindus, with their delicate and differing religious views as to worship, marriage and, in the case of the Moslems, divorce, and also cremation of the dead, number no less than 157,976. Probably, if the United States should eventually take over Jamaica it would consider borrowing a leaf out of Hitler's book and "liquidating" this racial problem by shipping Hindus and Moslems alike back to India, for better or worse, willing or unwilling. In Trinidad, be it noted, the whites are also extremely variegated, being "chiefly composed of English, French, Spanish and Portuguese"—a melting-pot mixture, indeed.

Economic Strangulation

The congressman who wanted to force all dissenting natives into two islands obviously never asked himself whether two would be enough to contain them and how they might live after being transplanted. Many of the islands are small—the total square mileage of all the British possessions is but 12,300 and a large part of this territory comprises sizable mountain ranges that cannot be cultivated. The one large crop is sugar and the inhabitants themselves cannot decide how large that shall be, for that matter is in the hands of the International Sugar Agreement, in the making of which the United States fights for large quotas for the Virgin islands, Puerto Rico, Hawaii, Cuba, Haiti, the Philippines, etc. The West Indians can produce for export only the exact amount allotted to them. If they hoped on the coming of war for the removal of such restrictions that prospect has been offset by the growing lack of ships, by the rigid restriction of every man, woman and child in the United Kingdom to an extremely small weekly allotment and by the total loss of other European markets.

Take the island of Dominica, one of the loveliest, with its rare trees and high mountains. It earns what it can by selling bananas (114,812 bunches in 1937), limes and lime-juice (110,765 gallons of the latter in 1937) and a small crop of oranges, grapefruit and mangoes. But changes in drinking habits have gravely affected the lime market and so the 49,483 inhabitants—only a handful of whom are whites—cannot pay their way. Every year the British government has to help out with grants and loans. In that same year of 1937 Dominica, with its 304 square miles of land, imported goods worth £125,372 and exported only £73,061 worth of its fruit. In the interior of the island there is a colossal annual rainfall of 300 inches as contrasted with 42 inches in the city of Washington. Torrential rains cause tremendous destruction every year so that appropriations for rain damage or hurricane relief are a large item in every insular budget, in addition to which London annually has to donate varying sums for this purpose.

A Problem That Baffles Britain

Hurricanes are frequent, if not earthquakes, as in Jamaica. The *West Indies Year Book* records of the latter island that in the eighteenth century the history of the island was a succession of "hurricanes, earthquakes and numerous slave insurrections, as well as war with the maroons, or mountaineers, the descendants of African slaves left by the Spaniards." War and insurrections have disappeared, but there remains in Jamaica in addition to hurricanes and earthquakes a serious labor unrest which has several times led to bloodshed and the arrest of leaders. Obviously Dominica could not accommodate any refugees from other islands unless they were to be wholly supported, nor could overcrowded Jamaica be used as a home for the anti-American natives. St. Lucia, too, where we have also acquired a base, is a continuing and heavy liability to the British treasury. Its historic naval base and fortifications are decaying or in ruins.

So grave has been and is the economic situation of the islands that the British government on August 5, 1938, appointed the Royal West Indies Commission to inquire into the situation and "make recommendations." The commission made elaborate studies both in the islands and in England but was so slow in reporting that all sorts of rumors arose as to the reasons for the delay. It was alleged, for example, that a first draft of the report was so radical and pessimistic that it was returned to the commission for revision. The chairman is Lord Moyne, and Sir Walter Citrine, Dame Rachel Crowdy, Sir Edward Stubbs, Dr. Mary Blacklock, Morgan Jones, M.P. (who died before the report was finished) and others are distinguished and largely conservative members.

Into a Pigeonhole

At last the revised findings were ready—and then the war came. That gave the British government in the person of Malcolm MacDonald, the colonial secretary, just the opportunity it desired to put off publication indefinitely. Instead, despite repeated parliamentary demands for the whole report, which was submitted on December 21, 1939, Mr. MacDonald sent it back and asked for a brief summary of its recommendations and this was finally published. Mr. MacDonald said that the government did not desire "to delay action in the spirit of your recommendations" and that it "accepted the major recommendations," which deal primarily with the provision of an annual sum for social welfare and development to be administered by a special imperial board.

Since the British government was thus ready to spend more money on the West Indies even in wartime, it is plain that the withholding of the whole report was not due to lack of funds with which to publish it. This only adds to a belief that so much in the report is of a grave character that it is being withheld so that it cannot fall

into Hitler's hands and furnish Dr. Göbbels with ammunition for another attack on British colonial methods. As it is, the recommendations published are useful but neither radical nor searching. The first is, as stated, the establishment of a "West Indian Welfare Fund" which is to spend $5,000,000 a year for twenty years in order "to finance schemes for the general improvement of education, the health services, housing and slum clearance, the creation of labor departments, the provision of social welfare facilities, and land settlement, apart from the cost of purchase of the land."

Commission Recommendations

In other words it called for something of a New Deal to add $5,000,000 to the already sizable sums which the British taxpayer is now paying for the privilege of flying his flag over a group of serious economic and racial liabilities. The islands are scattered over a considerable area of water with totally inadequate communications by sea or air or wire and are placed in several uneven administrative units such as the Windward or Leeward groups, Barbados, and so forth, which works against cooperation and administrative economies. The *Manchester Guardian* has written of "the absurdity of a group of small colonies covering a large area, each trying to keep its head above water, divided by tariff barriers and with separate uncoordinated administrations."

The commission cautiously recommended political federation of all the islands as a desirable, far-distant goal, but warned that this was "not of itself an appropriate means of meeting the pressing needs of the West Indies." It refused to support either the demand for "immediate and complete self-government based on universal suffrage, or for wide increase of the authority of governors which would convert the existing system into a virtual autocracy." It is rather for the pooling of resources for certain public services such as health and education as the beginning of federation. It explains that it opposes complete democracy now because that "would render impossible the financial control necessary" if the royal government is to stake the West Indies to "that substantial assistance" which the commission naturally "considers to be inevitable," since there is no possibility of the islands' supporting themselves. Ominous words these! They ought to make even congressmen and the lavish spenders of the New Deal stop, look and listen.

A Growing Racial Problem

In making its recommendations the commission included only a few criticisms direct or indirect. It urged the safeguarding of labor unions and their right to strike and to picket peacefully, which the governors have often refused to concede. It declared that the West Indian governments are not taking their subjects adequately into their confidence and clearly explaining the reasons for their decisions as to major problems. It urged that "the active assistance of all persons of standing, and of all available means of publicity, such as broadcasting, should be enlisted in *an organized attempt to prevent any further extension of color prejudice.*" Here we have the lifting of one corner of the curtain dropped by the British government over the entire report and are permitted one peek behind the scenes. This is followed by an additional appeal from the commission to the newspapers to exercise "restraint and moderation" in discussing the "relations between the public and the civil service, and on the important questions of color prejudice and color discrimination . . . ."

If even with the relative liberalism in matters of color and tolerance of the British this question lies tense and dangerous behind the whole West Indian scene, it should certainly be carefully considered before there is a rush by the United States to acquire or seize any of the islands. Particularly is this true of the French islands, notably Martinique and Guadaloupe, where the usual French ignoring of the color line has been the rule for centuries. There, by the way, the people are today facing actual starvation because of the nearly exhausted food supplies and because the entire 1940 crop of sugar and rum is lying unsold on wharves or in the warehouses because of the war. The great sugar estates there are closing.

Unfaced Issues

There is certainly force in the criticism of this British commission's recommendations by the Jamaica People's National party which finds its report to be "disappointing and unsatisfying and in some respects misleading." The commission certainly has laid no hand upon the unemployment problem or the revision of land taxes or the heavy burdens of indirect taxation, has little or nothing to say about the founding or development of industry, and is discreetly silent about the problem which, next to the color question, is fundamental to the whole situation. That is the universal overpopulation, similar to the terrible situation in Puerto Rico. In addition, there is a large percentage of illegitimate births and there is also widespread sexual promiscuity which also worries the commission and is responsible in part not only for the regular increase of population in absolute volume but, what is more alarming, in the rate of increase. If that is not checked, the National party says, it "will swamp and obliterate improvements as fast as they are made."

There is everywhere grave lack of adequate schooling, decent housing and sanitation. Then, too, a natural desire for more self-government adds to the growing unrest. The political plums go to the professional colonial officials from England. There is no local civil service and no program for the enlargement of local political responsibility. The result is today a largely arbitrary rule, with friction, unhappiness and discontent, which manifest themselves sometimes in open outbreaks, as in Jamaica and the Barbados.

So, if Uncle Sam decides to buy or to take the entire West Indies for his own safety he will plainly acquire as difficult a set of perplexing, perhaps insoluble, problems as is to be found in any portion of the globe. And if, despite the Havana agreement, the inhabitants are given no choice in the matter of their future status, every one of these problems will be enormously intensified. Some millions of sullen and bitterly discontented whites, blacks and East Indians will be added to the 140,000,000 people who now dwell under the American flag.

BOOKS

Italy and England

ITALIAN NATIONALISM AND ENGLISH LETTERS, FIGURES IN THE RISORGIMENTO AND VICTORIAN MEN OF LETTERS. *By Harry W. Rudman. Columbia University Press, $3.25.*

A LITERARY HISTORY OF THE ITALIAN PEOPLE. *By Joseph Spencer Kennard. The Macmillan Company, $5.00.*

OLD in the rootage of its culture and constantly exploiting the directness of its heritage from classical antiquity, Italy is still a very young nation. The second of the books here mentioned tells of the development of a people and its literature through eight centuries. The first is a reminder that this people has had a national state for less than three-quarters of a century, and that during the half-century before 1870 oppression by foreign masters and reactionary forces within drove into exile those more ardent patriots who desired to see Italy independent, united and internally free. One can better understand the position of today's anti-fascist refugees when one sees them as the successors of the refugees of the 1820's, 30's and 40's.

Rudman's volume is a perfect treasurehouse of data concerning the movement for Italian liberation in the generation of reconstruction and reaction following the fall of Napoleon and the interpenetration of British and Italian influences during that period. The vanguard of Italian exiles to England included: Ugo Fascolo, Milanese poet who, forced to flee for his life the year after Waterloo cleared the way for the return of Austrian domination in northern Italy, "inaugurated a tradition of exile and . . . was the first important Italian to lay the foundations of the new cultural relations between England and the fatherland"; Gabriele Rossetti, Neapolitan poet and political liberal, a republican, a freemason and a carbonero, who, escaping to England in 1821, carried on his propaganda of liberal ideas (partly by commentaries on Dante) and became the father of three remarkable children whose fame was more enduring than his own; and Antonio Panizzi, whose French revolutionary ideas brought him into the membership of the secret society of "Grand Perfect Masters" and forced his emigration to England in 1823, after which the Duke of Modena condemned him to death *in absentia,* hanged him in effigy, and sent him a bill for 225 francs for his own execution.

The most important exile was Mazzini, to whom Mr. Rudman devotes nearly half of his book. There have already been many books about Mazzini, but none, I think, which estimates him more judiciously or discusses so fully his relations with English men of letters. Thomas and Jane Carlyle, Froude, Leigh Hunt, Landor, Lewes, George Eliot, Dickens, the Brownings and Swinburne figure prominently in the record. Mazzini reached England in 1837. His qualities of character and personality made him not only the prophet of liberal ideas but an extraordinarily effective propagandist for them. The tories, of course, denounced him, especially after the Roman republic which he and Garibaldi set up in 1848 was crushed by a French army. To the *Times* and the *Quarterly Review* he was a murderous revolutionary. So he was to the gentle and saintly John Henry Newman (not yet a cardinal) to whom it was sacrilege to substitute any government of Rome for that of the pope. But it is no exaggeration to say that Mazzini's championship of liberty, as a general principle and particularly as the basis for an independent and united Italy, gave many Englishmen a quickened sense of the importance of liberty in England. From time to time Mazzini slipped back to Italy under disguise to foment insurrections—fiascos all—at Milan in 1853, at Parma in 1854, at Genoa in 1857, in Sicily in 1870. By this time there already was a united Italy, but the incorrigible republican, who had long enjoyed the hospitality of monarchical Britain, could not tolerate monarchy in Italy. Still uncompromisingly opposed to monarchy for Italy, and to the socialism of Marx and the communism of Bakunin anywhere, he died incognito in Pisa in 1872 as "Mr. George Brown of London." Already many of his English friends and most of the Italian colony in England had turned against him as a fanatical perfectionist or (much the same thing) an impractical radical. Swinburne was among those who remained faithful.

Scores of other characters, now unknown to most readers, enter into the story. A 50-page bibliography furnishes a guide to all the relevant literature, both English and Italian. In addition to this, there is thorough documentation of practically every paragraph in 35 pages of notes.

Mr. Kennard insists that his *Literary History of the Italian People* is to be taken as exactly what the title implies—a history of the people as revealed in their literature, not a history of Italian literature. Insofar as the distinction is valid—and the more one thinks of it the more tenuous it becomes—it appears to this reviewer that the author might more properly make the opposite claim. His book has great merit as a history of Italian literature. He has a background that any student in this field might envy. He has spent many years in Italy, studied in Italian universities, published monographs on specific phases of Italian literature and written books in Italian, and undoubtedly he has read enormously. With such equipment, it would be surprising if this work of his ripest years (he was born in 1859) were not extraordinary for its fullness and for the author's evident first-hand knowledge of the material. As a history of the Italian people, however, it leaves much to be desired. There are too many unsupported opinions on controversial points, too many sweeping generalizations without citation of confirmatory data, and too many statements of alleged fact which are open to question on the basis of modern investigations.

Fortunately the organization of Mr. Kennard's book is such that its usefulness is by no means destroyed by this characteristic. By far the greater part of it is an account of the lives and writings of Italian authors since the twelfth century. This is informative, and those sections which are too detailed for comfortable reading are valuable for reference. From this account of the literature there does emerge an impression of the flow of the people's life and their changing culture. This also is admirable. The interjected chapters of history are not without their value, but the careful student will supplement and check them by more authoritative works.

W. E. GARRISON.

Books in Brief

THE GOLD RUSHES. *By W. P. Morrell. The Macmillan Company, $3.00.*

Men have been hunting gold for five thousand years, but until the discovery of the Americas they never found enough of it in one place at one time to make the mining of it more than a somewhat routine operation. European mines were not very productive and, in spite of the opening of new

veins in the fourteenth century and the continuance of trade for gold with natives in some areas beyond the limits of the old Roman empire, the stock of precious metals was depleted by the beginning of the modern period. Then, with the age of discovery, came the looting of such gold-hoarding peoples as the Aztecs and Incas. With the legend of "El Dorado," the exploration of America became one general gold rush. The author does not pause long upon this oft-told story, but turns his attention to the discovery of unworked deposits and the opening of new mines. The successive chapters of this history deal with Brazil, Siberia, California, the Rocky mountain region, Australia, South Africa and the Klondike. Dr. Morrell does not go out of his way to make his narrative colorful. His approach is that of the careful scholar who marshals the authorities for his statements. But color and movement are of the essence of the material. The gold rushes are viewed as social phenomena affecting movements of population and the development of civilizations and cultures, no less than as events in economic history.

THE MAYA AND THEIR NEIGHBORS. *Edited by Clarence L. Hay and others. D. Appleton-Century Company, $6.00.*

Students of "Middle American" anthropology and archaeology will find in these thirty-four essays, written by colleagues and former students of Professor Tozzer of Harvard and dedicated to him (though not formally as a *Festschrift),* the most comprehensive report of scholarly work in this field down to date. The Maya culture is the central theme, but its ramifications extend into both North and South America. The variety of materials included and the diversity of authorship make a brief review impossible. It must suffice to say that the volume is a worthy tribute to a great scholar and teacher and a mine of information for all students of early American cultures.

THE IMAGINARY VOYAGE IN PROSE FICTION. *By Philip Babcock Gove. Columbia University Press, $3.50.*

More than half of this volume is devoted to an annotated list of 215 "imaginary voyages" in the literature of the eighteenth century. Few readers realize that there were so many—and of course there were many before the eighteenth century and many after. This literary pattern has been a device by which writers have given concreteness to their conceptions of an ideal society, or have satirized the state of the world in their own time, or, in lighter mood, have travestied the tall tales of travelers who claimed to be recording actual experiences. More's *Utopia,* Campanella's *City of the Sun* and Cyrano de Bergerac's voyages to the sun and moon are of course too early for inclusion in the list, but their echoes ring through the eighteenth century and later. Some of the writers of these imaginary voyages had no other motive than the desire to write fantastic and amusing tales, but far more of them used the form as a vehicle for social criticism. Thus, as a true word may be spoken in jest, much earnest argument about the improvement of the social order has been sugar-coated with utopian fantasies.

PAN-AMERICAN SPANISH. *By Agnes Marie Brady. D. Appleton-Century Company, $3.00.*

This volume in the "Century Modern Language Series" aims to enable those who study it "to read Spanish aloud fairly intelligently, to speak Spanish with some ease, to understand the spoken language and the written word, and to know a considerable amount about the Americas to the south of us and their people." Within the limits of the possible, it is well adapted to these ends. One will not expect to acquire facility in conversation in a foreign language without practice, even with the best book in the world. This is an excellent introduction to both colloquial and literary Spanish. Grammar is introduced gradually but in the end the student will get plenty of it, as indeed he must. Information about the Latin-American countries is given in extended passages in both Spanish and English. This is an admirable and practical book for individual study or for class use. Just now, when a knowledge of Spanish and of our neighbors to the south is more important than ever, it will prove most useful.

Books Received

Sources and Analogues of Chaucer's Canterbury Tales. Edited by W. F. Bryan and Germaine Dempster. University of Chicago Press, $10.00. (To be reviewed.)

The Golden Legend of Jacobus de Voragine. Translated and adapted from the Latin by Granger Ryan and Helmut Ripperger. Longmans, $3.00. (To be reviewed.)

The Historical Hellenistic Background of the New Testament. By Martin P. Nilsson. Harvard University Press, 50 cents. In this small book which contains a single lecture delivered at Kenyon College on the Bedell foundation, the eminent Scandinavian scholar gives a summary view of the relations of the Hebrew people with their neighbors from the earliest times, deals more particularly with the diaspora, describes the spread of Greek culture after Alexander's conquests, and advances the theory that the Judaism of the dispersion was permeated by Greek influences in other respects than language. Within the narrow limit of about 3,500 words, the author makes no attempt to present a general picture of the whole Hellenistic background of the New Testament.

The Man Who Stayed in Texas, The Life of Rabbi Henry Cohen. By Anne Nathan and Harry I. Cohen. Whittlesey House, $2.75. Rabbi Cohen was born in England and spent some youthful years in South Africa and Jamaica, but he has lived in Texas for more than fifty years and is as much a part of Galveston as the sea-wall. This extraordinary biography of an extraordinary man tells a vivacious story of his service not only to a Jewish congregation but to a community, and not only in the things of religion but in every field of human need. Christians who never read the life of a rabbi—and how many have?—owe it to themselves to read one, and they could not find a better place to start than right here. It is a thoroughly live book about a man who, in his own lifetime, has become both a legend and an institution.

Manhold. By Phyllis Bentley. Macmillan, $2.50. (To be reviewed.)

Battle for the World, The Strategy and Diplomacy of the Second World War. By Max Werner. Translated by Heinz and Ruth Norden. Modern Age Books, $3.00. Werner's previous book, *Military Strength of the Powers,* established his reputation as a military expert and won no end of praise from major generals and others high in the profession of arms. The present work analyzes not only the field operations of the past eighteen months but those subtler but no less potent factors of diplomacy, major strategy, politics and propaganda upon which the issues of such a war as this depend. The final chapter, "Decisions Facing America," is especially worth careful study.

Philosophy for Lowbrows. By One of Them. Whitman Pub. Co., Walla Walla, Wash., $2.50. There is more here than meets the eye on the title page. To begin with, the author, though he identifies himself with the lowbrows, was president of Whitman College for forty years. He is Dr. S. B. L. Penrose. Discarding the traditional categories of philosophy, he writes with breezy informality, but also with ripe wisdom, about the meaning of life, the chief end of man and the important issues that arise as men try to understand the world and live in it. Somewhere near the end of the book he defines religion as "the fine art of maintaining right relations with persons."

Seventy Books about Bookmaking, A Guide to the Study and Appreciation of Printing. By Hellmut Lehmann-Haupt. Colum-

bia University Press, $1.00. An annotated list of books about the design and manufacture of books. This is a revised and enlarged edition of a list which, at its first appearance, included only fifty items.

A History of Chile. By Luis Galdames. Translated and edited by Isaac Joslin Cox. University of North Carolina Press, $5.00. Everyone seriously interested in Latin America is of course already familiar with the series to which this volume forms a notable and valuable addition—the "Inter-American Historical Series," edited up to this point by the late J. A. Robertson, in which the history of each country is presented by a native scholar. The association of Professor Cox with this volume as translator and editor would in itself be a guarantee of excellence. Chile has had four centuries of colorful history since the Spanish occupation, and it is today one of the most important of our neighbors to the south. Such a work as this will be invaluable to those who want to have not merely a genuine but vague good will toward the Latin-American countries but a solid body of information about them.

Bird Islands Down East. By Helen Gere Cruikshank. Macmillan, $2.50. Pictures and text about petrels, puffins, cormorants, gulls and ospreys on islands off the Maine coast.

Come, Let Us Worship. By Albert W. Palmer. Macmillan, $1.50. (To be reviewed.)

Law Without Force, The Function of Politics in International Law. By Gerhart Niemeyer. Princeton University Press, $3.75. (To be reviewed.)

The Kingdom of God and the American Dream, The Religious and Secular Ideals of American History. By Sherwood Eddy. Harpers, $2.00. (To be reviewed.)

The Writings of Margaret Fuller. Selected and edited by Mason Wade. Viking Press, $5.00. (To be reviewed.)

CORRESPONDENCE

Convoys and Drink

EDITOR THE CHRISTIAN CENTURY:

SIR: At the most desperate moment of the U-boat peril in 1917, when the British government was pleading with us to pull England out of the hole in which she found herself, the *London Spectator* wrote: "The waste of food is on so large a scale that if we had stopped barley being turned into beer, we should now be absolutely safe." Mr. Runciman said much the same in referring to the million bushels used weekly for drink manufacture: "One million bushels would give us the whole of the bread consumed by the French and British armies." The situation today is identical.

In 1939, 625,000 tons of barley were brewed in British breweries. That is 1,700 tons daily (including Sundays) or 3,400,000 pounds daily. The farmers' foodstuffs are rationed; not so the brewers' grain. This enormous amount of grain turned over to poultry, pigs and cattle would make unnecessary any rationing of meat.

But in addition to the barley 34,000 tons of rice and maize were also fed out to the brewers, and on top of this 94,000 tons of glucose and sugar. All the rice and maize, all but a small part of the sugar and glucose, and a third of all the barley, have to be imported from overseas. When a limitation was put on tea in order to save shipping space it was alleged that the space saved would amount to 50,000 tons. It is estimated that even a cut of 50 per cent in beer would liberate 350,000 tons of shipping space! There is further a great waste of railway transportation space, and also of coal for running breweries and distilleries.

After swallowing this gigantic camel the British government proceeds to strain at gnats. An item in the *New York Herald Tribune* for March 27 is headlined: "Egg-shampoo Illegal: Britain Needs the Food."

If Americans are going into war partnership with Great Britain they should demand that this suicidal dissipation of British national resources cease. Even Hitler seems to recognize the strategic importance of the matter, if we can trust an item in the *New York Times* some months ago, in which it was stated that German bombers were directed to avoid taking potshots at British breweries.

If the pacifist would help England without using violence he might well turn his propaganda against this waste. The Hoover group would feed the European hungry. Grain and sugar going to England to be brewed and distilled might well be deflected to other lands. A newly formed organization would, even at the risk of war, hurry the convoying of food to England by American warships. It should first use its good offices with the British ambassador to save shipping space on the Atlantic by utilizing the vast stores of food now fed to the yeast plant and fermented into beer.

Mr. Churchill is a true friend of the brewers, a speaker at their conventions, a lightener of their taxes. In our dry days he came to America and spoke and wrote (in *Collier's*) for repeal not only of the national dry law but also of all local option laws, a quite unusual intrusion for a member of a foreign government to make in another nation's internal affairs. But the time is at hand when England may have to choose between the breweries and the British empire. Even Mr. Churchill cannot be thought of as hesitating in such a life-and-death dilemma.

In the last war, when all England had its belt screwed to the last hole, the distillers were distilling grain into whisky not to be marketed until the third year after the war closed! British tenderness for brewers extended to those of Belgium. By a special arrangement made with Germany, with whom she was at war, England allowed shipment of 12,000 tons of barley monthly to the starving breweries of Belgium (Parl. Debates, 5th series, vol. 78, p. 370).

Are we Americans to build ships, load them with grain, protect them by naval convoy, only to see the grain we pay for pass down the hopper of British breweries?

Middlebury, Vt. ERNEST GORDON.

Liberty and Democracy

EDITOR THE CHRISTIAN CENTURY:

SIR: Hugh Stevenson Tigner's argument against liberty in his article, "Liberals and Liberty," is as old as the fight for liberty itself. In every great crisis since the beginning of time there have been those who would save liberty by destroying it. But it is disheartening to find a man of Mr. Tigner's training and position urging this fatal policy.

My chief concern is with Mr. Tigner's attack upon the American Civil Liberties Union for declaring that "the defense of democracy demands the maintenance of [the established freedoms] for all minorities, whatever their character or purposes." He would make distinction between men and groups on the basis of "their character or purposes," and deny the exercise of liberty to those whose "character" he doesn't like, or whose "purposes" he regards as dangerous. But this is precisely what the communists, nazis and fascists do! These arrogate to themselves the right to declare what members of society are bad and dangerous, and therefore to be suppressed—of course from their own especial point of view of what is good and safe. And now Mr. Tigner would have us do the same, only now of course from *our* point of view of what is good and safe. I wonder if he would follow this imitative principle through to its logical conclusion, and deny life as well as liberty to those whom we dislike or fear, precisely as the communists and nazis do.

Mr. Tigner would have us be practical and not merely idealistic in this matter. Very good! The practical consideration here is that, once you begin making distinctions between minorities, the door is wide open to tyranny and oppression. No mi-

nority is free unless all minorities are free. Deny to one minority group, for reasons however good and sufficient to *us,* the freedom guaranteed to all, and straightway another minority group, perhaps our own, is in danger of being denied this freedom for reasons good and sufficient to somebody else. Mr. Tigner would shut out communists, nazis and fascists, because they are dangerous to democracy in these times. But there are millions in this country who would shut out pacifists, and will attempt to do so if the war comes on, and for this same reason—that they are dangerous to democracy in these times. What Mr. Tigner would do to communists and nazis, whom *he* detests and fears, multitudes here in America would do to Catholics and Jews, whom *they* detest and fear; and if Mr. Tigner had his way, why should they not have theirs? And what guarantee will there be that they will not? In the south the Negroes have long been denied civil liberties for reasons as impressive to southern whites as Mr. Tigner's reasons against the radicals are impressive to him. Mr. Tigner, like myself, is a member of a minority religious group, which in days gone by has suffered repression and persecution. What assurance do we have that we will be free tomorrow at the hands of those who still do not like us, if today we ourselves begin the business of suppressing those whom we don't like?

No, we stand or fall together. We are all, individuals and groups, just so many links in a social chain, with the strongest and most respectable among us as free only as the weakest and most disreputable. We are members of one body, and if one member suffer any slightest deprivation of liberty, then all the members are in instant peril. Mr. Tigner enjoys the liberty of advocating the denial of liberty to communists, fascists, *et al.,* as they in turn would deny liberty to him, only because he and they are alike free under the protection of laws which apply to them both without discrimination. Liberty, in other words, is a mutual responsibility as it is a mutual privilege. As I am sure of my liberty only in terms of the liberty I am willing to concede to others, "whatever their character or purposes," so in decency I deserve this liberty only on the same terms.

Basic in Mr. Tigner's whole argument, as in all such arguments, is a doubt of liberty. He no longer believes that the principle of freedom can be trusted. He dares not match democracy against tyranny. Such an attitude is a part, and the chief part, of that very sickness of our American democracy which he seems to deplore. Very different was the attitude of America in the days of her youth and pristine vigor, as witness the immortal words of Wendell Phillips: "No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of truth can never do harm to the whole of virtue, and remember that to get the whole of truth you must allow every man whether right or wrong to utter his conscience freely, and protect him in so doing. The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves. If there is anything in this world that can't stand discussion, let it crack."

American Civil Liberties Union, New York, N. Y. — JOHN HAYNES HOLMES, Chairman, Board of Directors.

An Unwarranted Criticism

EDITOR THE CHRISTIAN CENTURY:

SIR: The severe reflections cast upon the Board of Missions of the Methodist Church in respect to its action in withdrawing its workers from Japan, Korea and the Japan-occupied areas of China seem more an unwarranted criticism than an effort to see the matter in its true light. If ever there was a time for sympathetic consideration rather than harsh judgment it would seem to be just now when the whole world has gone mad.

In the first place the Methodist Church of Japan and Korea is wholly autonomous and has been for 34 years. The Methodist Church of those lands elects its own officials and carries on its own work wholly independent of the church in America, being in these respects on a different basis from our work in nearly all other mission fields. Those relations of long standing have no connection with the present disturbed international situation.

To be sure our church looks upon the church in those lands as a dear child whom it is to help in every possible way. In this spirit we have through the years sent many workers and contributed to the work in those lands. But Bishop Abe, of highest character and great ability, was elected by his own people. The heads of practically all educational institutions, hospitals and other agencies are Japanese or Korean. All that work will go on and is going on as before. None of it is closed. Undoubtedly the withdrawal of American workers will be a loss to the work for the time being, but it was no denial of our Lord and no abandonment of our mission any more than the closing here and there of local churches and schools from time to time in our own land are a denial of our Christian faith.

There may well be a difference of opinion as to whether the course of our board was the wisest to pursue but it is a most unwarranted assumption of wisdom to declare that the board committed a "most deplorable blunder." The Christian Century article appears to have been based upon a news story which was in no sense an official statement. The very clear statement of Bishop Baker and Dr. Diffendorfer would have provided the basis for a far different presentation of the case.

Wisconsin Dells, Wis. — E. C. DIXON.

[Our comments were based on an official release sent out by the Methodist Board of Missions and carried in full on page 341 of our issue of March 5. As for the policy of *official* withdrawal from occupied China, which was the principal cause of our criticism of Methodist mission policy, that has now been reversed. See editorial in this issue on page 549.—THE EDITORS.]

Well, It Isn't Often We Are Attacked For Capitalistic Bias

EDITOR THE CHRISTIAN CENTURY:

SIR: I ask that you discontinue sending your paper. In your "review" of *The Soviet Power* you accuse the dean of Canterbury of willful blindness and say his picture is confessedly a distortion. This, of course, is simply untrue. The dean announces at the outset what he proposed to describe and discuss and what he will omit from his book. He omits discussion of such admittedly important matters as the role of the Soviet Union in world politics, freedom of speech, of the press and of organization to advocate changes in the course and conduct of the government. He limits his book to description of what soviet rule has done for women, for children, education, abolition of race hatred and substitution therefor of appreciation of the unique value of each of the dozens of races and tribes that make up the Soviet Union. He tells of the unchecked increase in production, and how this is reflected in the continual rise in the standard of living of the masses. He tells of the growth of sports, art, drama, literature, of culture in all forms.

But to you and your reviewer all this is dull and pointless. You look at that scene through lenses so distorted by hate of all, whether Russian or American, who would destroy capitalism and the sacred private profit system that you can find nothing to admire in the dean's account of the human scenes he saw. So here we part.

Berwyn, Ill. — C. H. COYLE.

The Plight of the Japanese

EDITOR THE CHRISTIAN CENTURY:

SIR: As the crisis over the Pacific nears the boiling point the Japanese people residing in this country are confronted with a new emergency—an emergency of becoming "enemy aliens." True, the Germans during the last world war faced a similar situation, but they at least had white skins. The Japanese, however, have racial characteristics which mark them out as easy targets of discrimination and abuse. I am deeply concerned about their welfare, if and when the water boils over.

The majority of these Japanese who are now here have lived in this country more than twenty or thirty years. They have made this country their home. They are aliens, to be sure, but that

only because they have been denied the privilege of naturalization—a privilege extended to others of the white race. Most of them will stay here no matter what may come, for their livelihood is established here, and their children are American citizens. But now their very means of livelihood is being threatened.

The plight of the second generation Japanese is worse still. They have been employed in Japanese concerns, because American firms have refused to give them employment on account of their color. Many Japanese firms are now closing up. Where can they now turn for work? They are American citizens regardless of their racial characteristics, reared and educated under American ideals, loyally devoted to the cause of American democracy. America is their native land. They have no other loyalty, even if that loyalty forces them to take up arms against the land of their fathers.

As a Christian minister desperately trying to grapple with this situation, my hope naturally turns to understanding Christian leaders in this country, genuinely interested in the peoples in distress regardless of color, race or creed. I am sure that I can depend upon their sympathetic response. It seems to me that the Christian churches in this country have a unique role to play in preventing, before it is too late, discrimination and abuses against the "enemy aliens" living in America. Similarly Christians in this country have the responsibility of promoting the welfare of American citizens who are members of racial minorities, and particularly of those pressed by an emergency beyond their control.

Japanese Methodist Church, New York, N. Y. ALFRED S. AKAMATSU.

The Case of Italy

EDITOR THE CHRISTIAN CENTURY:

SIR: Just how untrue the teaching is that armed opposition to aggression always stiffens resistance inside the aggressor nation (as Dr. E. Stanley Jones recently contended in your pages) can be seen to best advantage in the case of Italy. So far from doing this, the resistance of Greece and Britain, with the resulting series of catastrophic defeats for Mussolini's armies, has brought home to the Italian people as nothing else could have done the rottenness of the fascist regime and the emptiness of Mussolini's promises, so that almost the last shred of his popular suport is gone.

Banning, Calif. THEODORE E. DUFUR.

From Bishop Lawrence

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial in the March 12 issue entitled "Episcopal Council Refuses Funds for Objectors." It seems to me that this editorial is a bit misleading in its implications. As the one whom you mention as making the protest in behalf of the conscientious objector, I should like to make the following statement.

The Christian social relations department of the National Council brought in a resolution, without recommendation from the department itself, which provided that the National Council should contribute $300 toward the maintenance of the office of the National Service Board for Religious Objectors. By general consent this resolution was withdrawn, because it was felt by most that contributions to such organizations should not come from the missionary funds of the church but should be provided for in other ways. The following substitute motion was offered:

"Resolved, That the National Council of the Protestant Episcopal Church approves of the consultative relationship of the committee on the conscientious objector of the Federal Council of Churches with the National Service Board for Religious Objectors and the Selective Service; and we call the attention of our church people to the committee of General Convention on the conscientious objector through which contributions may be made for the work of the National Service Board for Religious Objectors."

This was passed, and a few contributions have already been received by the chairman of this committee. Bishop Hobson and other members of the National Council expressly stated that they personally would be glad to give toward the support of conscientious objectors, but did not feel that funds at the disposal of the National Council should be used for this purpose. This was the point which Bishop Tucker also made. The issue really was not support or non-support of the conscientious objector, but the method and means to be used in meeting our responsibility toward the National Service Board for Religious Objectors.

In the interests of accuracy and fair play, I hope you will be willing to give publicity to this correction.

At the same time may I add my appreciation of your wanting to defend what seemed, on the basis of the facts evidently given you, a repudiation by the church of its interest in the conscientious objector—which I believe in this case was not true, and I hope will not prove to be true in the future.

Springfield, Mass. W. APPLETON LAWRENCE.

Costs of Imperialism

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your recent editorials discusses a proposal which has been given wide publicity—the effort to persuade the people of the United States to resolve to make the period just ahead of us "The American Century." The proposal is that our country should embark on an imperialistic policy. We are urged to step in where the French, Dutch, Spanish, Portuguese and British empires have faltered—that the United States ought now to build an empire which will encircle the globe, with the slogan, "The sun never sets on the American flag."

You wisely say, "This call for American imperialism makes an appeal to our egotism, but it also makes a deadly threat to our democracy. No democracy can assume the master-slave relationship involved in world empire without imperiling its democratic soul." A similar plan has been recently discussed here. It is designated as a plan for "limited imperialism." I would say that the two words contradict each other.

Advocates of imperialism for our country fail to realize the great changes which have come in the last few decades. All the so-called backward peoples now have rifles. Some have machine guns and one or more armed gunboats. Another difficulty is that the great, fast, costly modern steel fleets are in some respects so helpless. They are dependent on bases—a series of bases not more than 2,000 miles apart. These bases must be fortified and must have garrisons of American soldiers to man the guns on shore. Frequently a modern fleet is accompanied by a train of merchant vessels which carry fuel, ammunition and other supplies.

It was different in former times. The caravels and the two-deckers of the line sailed out of home ports and were gone for years. They asked for no bases and no accompanying supply ships. These wooden war vessels used to control a long coastline of some distant continent. This was mainly by threats to bombard the towns which were situated on the seacoast. The financial strain on our country of an attempt to set up a policy of imperialism would impose a serious burden on our people. It would involve colossal expenditures.

New York, N. Y. WILLIAM C. RIVERS, Major General, U. S. Army, Ret.

From the Southern Presbyterians

EDITOR THE CHRISTIAN CENTURY:

SIR: For the board of missions of the Presbyterian Church, U. S. (technically the Executive Committee of Foreign Missions), let me report that we have not ordered the withdrawal or evacuation of a single missionary from the Orient. Discretionary action has in every case been left to the missions and the missionaries on the fields. They have wisely sent home some of the women and children, and some others, but we still have 69 missionaries in the Orient and our work is carrying on. We have definitely expressed to our missionaries our satisfaction whenever they have found it possible to remain on the field. Your offer to report these facts is hereby accepted. One wonders, however, why you did not take the trouble to acquaint yourself with the positions of the several boards before you wrote your critical editorial.

Nashville, Tenn. H. KERR TAYLOR.

Florida Churches Fight Army Vice

Youth Wander Aimlessly Through Many Towns—Farmers Welcome Emotional Sects—Pastors Join Army

(Correspondence from Florida)

TAMPA, April 15.—National defense has raised many acute problems for the ministers of Florida. The leisure time of soldiers in the rapidly growing encampments in the state is the biggest. Thousands of men, for the most part youths of high school and college standing, have poured into the state's key defense camps. They wander down the streets of Florida's towns and cities on their free afternoons and evenings. Florida has a big military program looking to the defense of the Central American area and the Panama canal. Army and navy bases are scattered over the state and are increasing their personnel rapidly.

* * *

Pastors Meet to Plan Programs

Pastors have met in conferences in various cities to plan for safeguarding morals and influencing the soldiers for constructive social and community programs. The churches realize that the job is a big one and are laying out plans to open community recreational places and to project other programs for the benefit of the men. Places of prostitution and the drinking and gambling spots common in Florida are making a big play for the enlisted men. The problems, both social and moral, created by the great influx of young men from all parts of the country constitute a great challenge. Most of the churches are making a real effort to deal with the situation.

* * *

Tampa Seeks a Dry Sunday

Tampa ministers have succeeded in getting drafted a city ordinance closing all drinking places from 2 a.m. to midnight on Sunday. This is the first ordinance since repeal looking toward regulation of the liquor trade in this city. The ban is being fiercely contested by liquor interests. They have succeeded in getting the council to delay final action on the ordinance. The ministers and many of the church laymen have given notice that unless this ordinance is passed they will campaign in the next election for a county referendum on the outlawry of the whole liquor trade. Tampa's county, Hillsboro, is joined on the east by Polk, one of the state's largest counties, which is still dry.

* * *

Poles Confer on Freedom

Ignace Jan Paderewski, famed Polish pianist and former president of conquered Poland, Gen. Wladislaw Sikorski, army commander-in-chief and exiled premier of the Polish government, and other patriots of fallen Poland have been meeting in the home of Mrs. Edward T. Stotesbury, in Palm Beach, to discuss matters pertaining to the unhappy country from which they are now exiled. The Poles have now returned to New York city.

* * *

Florida Farmers Go Pentecostal

Census reports reveal a large increase in the number of farms and farm families in Florida. The census of agriculture reported 62,248 farms, averaging 133 acres per farm and valued at an average of $5,211 each. This represented an increase of nearly six per cent in ten years. Higher living standards and increased income from truck and fruit crops are noted. The Florida farmer, like most of the farmers in the other states, is being enlisted in the rapidly growing sects which practice a highly emotional, revivalistic religion. A study of the rural areas of the state and the outlying sections of the cities shows a steady growth of non-denominational tabernacles, Holy Roller and Holiness groups. Baptists and Methodists still maintain vigorous rural missionary programs, but in most sections their growth has been less rapid than that of so-called non-denominational groups.

* * *

Educator to Serve Negro Youth

Mrs. Mary McLeod Bethune, nationally known Negro educator, recently resigned as president of Bethune-Cookman College, Daytona Beach, to give her entire time to the promotion of the National Youth Administration program for Negro youth. Mrs. Bethune, holder of several honorary degrees, is a past president of the Federal Council's commission on interracial cooperation and one of the south's most distinguished Negro citizens. She grew up in a southern cotton patch and has invested her gifted life in the service of higher education for Negroes.

* * *

Pastors Leave Churches For Army

Military service has taken several pastors from their churches in this area. John B. Walthour, rector of St. Andrew's Episcopal Church, Tampa, has been called to Camp Shelby, Miss., as a chaplain. Ryan Lee Wood, pastor of Hyde Park Presbyterian Church of Tampa, is expecting to leave within a few days for service as a line officer with the rank of major. Don A. Cooke, pastor of First Methodist Church, Plant City, has become a chaplain. The churches found their Easter programs seriously affected by the sudden call of their ministers to military service.

* * *

And So Forth

E. L. Atwood, former president of the Tennessee Baptist College for Women, has become pastor of the Baptist Church at Dunedin. He retired from the college post last year.

ADIEL J. MONCRIEF, JR.

Many Unfit for Military Service

Draft Physicians Reject Many, Army Turns Down Others—Negro Teachers Ask Raise—Weekday Study Grows

(Correspondence from the Carolinas)

DAVIDSON, N. C., April 11.—Governor Maybank of South Carolina is urging the passage of strict laws requiring medical treatment for those suffering from venereal diseases, and also the passage of improved marriage laws for the state. The draft boards reject between 15 and 20 per cent of the white selectees on account of physical disability of various kinds, the percentage of rejections among Negroes being higher, and at Fort Jackson (Columbia) the army physicians reject approximately 15 per cent of those who report for duty. These include, of course, considerable numbers from other states. About one in four of the total population is considered "unfit for the rigors of military duty."

* * *

Negro Teachers Protest Small Salaries

South Carolina's expenditure for Negro teachers' salaries will be more than doubled in the next two years if the requests of the Palmetto State Teachers' Association are met. This is an organization of Negro teachers, who make the request "so that it will not be necessary to institute legal proceedings to require the state to increase these salaries." There are 5,600 Negro teachers employed in the state, with an average salary of $380 a year. The proposed increase would raise this average to $780. The state would bear $170 of the additional $400, while the school districts would have to raise about $230 additional for each Negro teacher. It is obvious that the request will not be fully met in the near future, but the agitation itself is significant. Allowing for the difference in school terms (Negro school terms average a month less than those of white schools), the proposed increase would cost the state $4,400,000 annually.

* * *

Columbia Negroes Ask Help

Further grievances were made public in a statement submitted to the city council of Columbia by a mass meeting of Negroes held on March 23. Five groups took part in this meeting. In their statement redress was asked for the following: failure of legitimate pensions for the Negro aged and the blind, some pensioners receiving $5.80 a month and some being refused any pensions whatever; low wages, the average for Negro men in Columbia being $6 weekly, and the average for women $3; refusal of the state to provide graduate facilities for colored students; and disfranchisement at the polls. In addition for the Negro districts (Columbia's population is about 35 per cent colored) Negro policemen are de-

sired. There are said to be in the city about 8,000 white children and 5,000 colored, with 12 playgrounds and recreational centers for whites and 2 for Negroes.

* * *

Graduate Study Facilities Now Provided

In this connection, the demand for graduate instruction for Negroes in North Carolina is not large, but is at present satisfied by a simple arrangement. Using the classrooms and equipment of the State College for Negroes in Durham, professors from Chapel Hill and from Duke, both near by, conduct graduate courses as the situation and the demand may require.

* * *

Murder Rate Highest In Charlotte

According to the fourth quarterly report of the FBI, recently made public, Charlotte led all the cities of the United States with 25,000 or more inhabitants in its murder rate for 1940. Charlotte had 47 murders for a little more than 100,000 people. Durham, with something over one-half Charlotte's population, had seven murders. Winston-Salem, with a population nearly as large as Charlotte's, and a higher percentage of Negroes, had 10. Columbia had 12, Charleston 7, Greenville 14. These cities may be compared with Memphis, whose rate was 24 per 100,000, or with Nashville, with a rate of 40.

* * *

Cities Plan Weekday Training

Twenty-three towns and cities in North Carolina are already making some provision for weekday religious instruction, and 11 others are now planning something of the sort. The state department of education is assisting the movement in two ways. In its teacher training program provision is made for certifying Bible teachers, who must be graduates of an accredited college with credit for at least two full year courses in Bible. In the public schools Bible courses can be offered as graduation or college entrance credits. Financing such courses in the schools is done by local groups, ordinarily councils of churches. All teachers under this arrangement have to work under the same rules as do state-paid teachers. At Durham, where the superintendent had announced that courses in Bible would be offered if as many as 90 elected them, more than 200 students at the city high school signed up.

* * *

Approved Text Attacked For Errors

It is alleged that 200 errors in historical fact, not to mention frequent errors in ordinary grammar and spelling, have been detected in a history of North Carolina written by one J. Warren. This is the textbook which has now been adopted by the state board of education. This is the same board which rejected Newsome and Lefler's book (as reported last month) on political grounds. Of Warren's history 105,000 copies have been ordered, in spite of the opposition of the non-political state textbook commission and many protests in the state press.

* * *

And So Forth

President Frank Graham of the Univer-

The Abingdon Bible Commentary

MORE THAN 60 DISTINGUISHED SCHOLARS of high standing planned and wrote this Commentary. Besides the large number of general articles of distinguished authorship, each separate book of the Bible is treated with the detailed information that is needed for an understanding of its separate passages. Special attention is paid to the message of the book, to its permanent values, and to its bearing on problems of our own time.

"I have thoroughly examined it, with increasing pleasure. It is soundly edited; it is amazingly rich in its list of contributors, who are extremely well assigned to their several tasks; it is most beautifully printed and durably bound; and it is the biggest value that I know about."—*Professor Robert W. Rogers.*

Readable Type · Useful Maps in Color · Complete Index · $5

The Story of the Bible

by WALTER RUSSELL BOWIE

This BIG book—6x9 inches, 557 pages—retells the entire narrative from Genesis to Revelation in the light of present knowledge, for both the young and the mature.

"An amazing volume . . . not a paraphrase of the Bible but the story itself, sometimes in the Authorized Version, sometimes in the Revised Version, sometimes in Dr. Bowie's own words. It is vivid, scholarly, and can be recommended for schools and for reading aloud in family groups. All the characterizations are bold and clear."—*Professor Adelaide Case.*

20 Full-Page Illustrations in Color (19 by Harold Copping) · Completely Indexed · $2

Clarke's Commentary SIX VOLUMES

This thesaurus of learning in the biblical field combines two distinct merits seldom seen in combination: it is sufficiently critical to aid the inquiries of the most serious student, and yet it is sufficiently popular to serve the layman of average training. A profound scholar and an independent thinker, Dr. Adam Clarke made luminous for all time the great books and themes and meanings of the Bible. His work maintains the high place accorded to it by *Dr. Ezra Squier Tipple:* "His Commentary will remain as a perennial monument of learning and devotion, supplemented but, like Gibbon's History, not superseded." "It maintains its prestige."—*Dr. Charles M. Stuart.*

Each Volume, $2.50 · The Set, $15

Exhaustive Concordance of the Bible

by JAMES STRONG

This truly complete concordance traces every word of the text of the common English Version of the Canonical Books and every occurrence of each word in regular order. It contains also a Comparative Concordance of the Authorized and Revised Versions, including the American variations; together with brief Dictionaries of the Hebrew and Greek words of the original, with References to the English Words.

"The massive and masterly work of Dr. Strong has a place all its own. The man who has it at his hand has an open door to many contacts with the Bible which could come to him in no other way."—*Dr. Lynn Harold Hough.* "It is as invaluable to me as the dictionary."—*Bishop Francis J. McConnell.*

Buckram, $7.50 · Half Morocco, $12.50 · Full Morocco, $19

The Student's Bible (NAVE)

Using the King James Version, with copious readings from the American Revised Version, this comprehensive Student's Bible exhibits the following valuable features: 1) *marginal notes* of exhaustive topical analyses; 2) *cyclopedic footnotes,* constituting a Bible dictionary or cyclopedia; 3) an *elaborate index,* with *concordance references* to enable the student to find any verse he may need; 4) *alternate readings, parallel scriptures, Messianic scriptures;* 5) *complete chronology.*

Buckram, No. 1, $4 · Morocco, No. 2, $5.75 · Divinity Circuit, No. 3, $8

At Your Bookstore

PRICES SLIGHTLY HIGHER IN CANADA

ABINGDON-COKESBURY

sity of North Carolina has been appointed to serve on the National Labor Mediation Board.

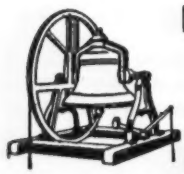
KENNETH J. FOREMAN.

SEMINARS IN PARISH ADMINISTRATION

Responding to numerous requests from ministers, Dr. James W. Fifield, Jr., of the First Congregational Church of Los Angeles, has agreed to conduct two seminars in parish administration during the summer of 1941.

Lectures and discussions five mornings each week; afternoons free; individual consultation available upon request. Registration is limited to one hundred in each seminar. Fee, ten dollars. For further information address

Patricia Moore, Secretary
First Congregational Church
535 South Hoover Street
Los Angeles, California



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

They like the
Christian Century Pulpit

I read most of the sermons published in America and England but I find the *Pulpit* presents the *best.—J. W. Hutchinson, Bridgeton, N. J.*

I am intensely interested in every sermon, and in the Preacher Problem articles.—*Glenn Flinchbaugh, Reading, Pa.*

I like your choice of sermons. Keep it up!—*E. W. Palmer, New Brunswick, N. J.*

As one in his second year of active ministry, I value the *Pulpit* as a Bureau of Homiletic Standards.—*M. E. Wheatly, Jr., Lincoln, Del.*

I find inspiration and help for my tasks in your pages.—*P. R. Christian, Dallas, Tex.*

The *Pulpit* widens my horizons.—*H. A. Brewer, Flint, Mich.*

Subscription price $2.00
To Century subscribers, $1.00

The Christian Century Pulpit
407 S. Dearborn St., Chicago

Urge Churches to Aid Reconciliation

Good Friday Appeal Asks War Renunciation—Easter Services Throughout New York—Seek Funds for Camps

(Correspondence from New York)

NEW YORK CITY, April 13.—A call to Christian leaders and churches of the United States to "make it unmistakably clear" that they "will not bless or give any support to war which means reliance on the weapons of the flesh" was sent out to the churches of the United States by the Fellowship of Reconciliation. The message urged the churches to "call upon our leaders, in Christ's name, to find a way in which this nation may give immediate and practical expression to the fervent longing of multitudes in all the nations that strife may cease and that a beginning be made with the work of feeding the hungry, healing the wounded, releasing the prisoners and reconciling men and peoples to one another and to God. Such a course involves risk. But the alternative is the suicide of our civilization and the nameless horrors of pestilence, starvation, anarchy and despair for uncounted multitudes. Nor will the churches themselves escape mounting catastrophe if in this hour they have no distinctive, united, saving word."

* * *

Scandinavian Invasion Anniversary Noted

At the First Presbyterian Church, Brooklyn, the anniversary of the nazi invasion of Scandinavia on April 9, 1940, was marked by a special service of prayer and intercession. Phillips P. Elliott, the pastor, was assisted by Norwegian, Danish, Swedish and Finnish clergy in conducting the service. The guests of honor included consuls general Rolf Christensen of Norway, George Bech of Denmark, Thor Thors of Iceland, M. Kastengren of Sweden and T. O. Vahervuori of Finland.

* * *

Churches Overflow at Easter Season

Delightful spring weather for Holy Week and Easter filled churches to overflowing at all services. The trend toward union services continued this year, with churches in community or city-wide groups holding combined special programs. These included Good Friday three-hour services, evening communion services and Easter dawn gatherings. Holy Week services conducted by the Brooklyn church and mission federation in the Albee theater included three dramatic presentations.

* * *

Easter Dawn in Radio City

Three great Easter dawn services were held. Thousands crowded Radio City's music hall for the Greater New York federation of churches' service. Six combined choirs of Good Shepherd Lutheran Church, Brooklyn, were massed on the platform. They sang Easter anthems under the direction of Ray W. Smathers, minister of music. Paul Scherer, pastor of Holy Trinity Lutheran Church, preached the sermon. In Queens early morning worshipers crowded the lawn of the Ottilie Home, Jamaica. William C. Bennett, secretary of the federation, presented the Easter message. The central Brooklyn service was held on top of Mount Prospect, the highest point in the borough. The Salvation Army band and the Knights Templar participated. Phillips P. Elliott, pastor of First Presbyterian Church and president of the Brooklyn church and mission federation, delivered the sermon on the resurrection. Many thousands attended early dawn services in New Jersey, Rockland and Westchester counties and on Long Island.

* * *

Communion Breakfast For Laymen

The Queens federation of churches brought together 400 laymen last Sunday morning for a communion breakfast in the Central Queens Y.M.C.A., Jamaica. Six Queens pastors participated. Justice Charles W. Froessel was the principal speaker. Norman A. Hall, pastor of the First Methodist Church in Flushing and president of the federation, outlined a plan which was unanimously adopted by the laymen present—"to arouse the Protestant constituency in Queens to a more thorough realization of the duties and privileges of citizenship in a democracy, the welfare of the boys selected in the draft and intelligent action on national, state and city issues." It was also announced last week that the Queens federation of churches had incorporated. Apropos of the growing interest in weekday religious education, a special clause in the incorporation allows churches to "conduct religious education classes for their constituency."

* * *

Launch Campaigns for Aid to Camps and to Slavs

During the week great activity in war relief and care for soldiers was evidenced throughout the city. The $10,000,000 campaign for United Service Organizations for National Defense was launched officially last week. Five national organizations of the three faiths and the National Travelers Aid Association are combining to provide "service club facilities in 339 places adjacent to camps, naval stations and defense centers throughout the United States. The federal government is expected to provide the buildings and the U. S. O. will provide funds for their operation and the personnel to direct a program of welfare, education and religious activities." Aid for the Yugoslavs was sought through a combined appeal "to the people of the United States to give material and spiritual evidence of their support for Yugoslavia by contributing through the American Red Cross to Yugoslav relief." Twenty-nine prominent American churchmen and laymen of all faiths signed the appeal statement which asked that Americans "encourage a brave people as they meet the first shock of nazi arms and enter what at best must be a protracted and bitter struggle."

* * *

And So Forth

During the past 12 years Easter dawn services have been held at the Kensico reservoir dam. The national defense emergency this year led to refusal of the usual permit.

J. HENRY CARPENTER.

Britain Jubilant At Balkan Turn

Yugoslav Revolution Heralded as Victory —Bombing Strengthens People's Nerve —Churches Oppose Sunday Movies

(Correspondence from England)

KETTERING, April 1.—Thursday was a great day in our history. The bloodless revolution in Belgrade came as a complete surprise. It is interesting to read in the light of it the comments in the papers which had gone to press on Wednesday. They faithfully reflected the mind of most Englishmen. After showing that a national rising must be universal if the ministers who signed the Axis pact were to be thrown out, a weekly paper with great authority added, "Such an assertion of national anger is frankly improbable." The news which was given to us by the prime minister on Thursday was all the more welcome because it was to all of us "frankly improbable." On the same Thursday Keren and Harar were taken; Keren, after a long and stubborn resistance, when it began to look as if the Italian hold upon Eritrea, and even upon Abyssinia, was becoming weaker every day, and might cease before long.

So far there is nothing known, though much is conjectured, about the improvisation which Germany must make to meet this sudden change in the Balkans. At the moment the Germans are showing the familiar signs of some impending action. The stories appearing before the attacks upon the Czechs, the Poles, the Norwegians and all the others are refurbished. Every nation, it would appear, does the same things and says the same things on the eve of a German attack! The general mind of our people was expressed by the prime minister when he said, "The Yugoslav nation has found its soul." But that was not the end.

* * *

Rejoicing Over Battle Of Matapan

On that same Thursday there began the naval engagement which will be known as the Battle of Matapan. To this hour we are left in doubt as to why the large Italian fleet was cruising in the eastern Mediterranean if it did not mean to give battle. It may be that its tactics were intended to lead the British ships to give chase into some trap. That is a familiar method of the German navy. If the Germans prompted the Italians to follow this method, they will not be thanked for their "advice." It is considered an amazing fact that no British ship was harmed at all and there were no casualties.

There is some speculation upon the visit of Mr. Matsuoka to Rome tomorrow. Will he be invited to offer condolence or will he be told that Japan has only to wait till Germany comes to the rescue in the Mediterranean? It is recognized here that the Japanese statesman must have attached more importance to his visit to Moscow than to his visit to either Rome or Berlin. But Mr. Matsuoka had the advantage of personal contact with Hitler at the very moment when news of the coup d'état came from Belgrade, and with the duce when he had to face the bearing of the Battle of Matapan upon his Mediterranean policy. We have known dark days, and we shall perhaps know others, but Thursday was recognized as a *dies mirabilis*.

* * *

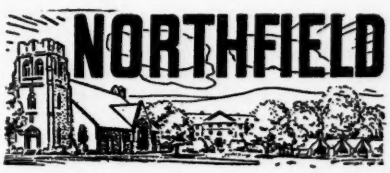
Average Man Hardened By the War

By the end of February 28,000 persons had been killed by air attack. Many more than that have been injured. This war has come home to the civil population as no other war has done. Yet it is just to say that familiarity has brought an access of stoical fortitude, at the very opposite pole from panic. The process which was meant to soften has hardened our people. After more than 19 months of warfare we have grown accustomed to a changed way of life. Many are in new surroundings. In some cases they are ill adjusted; in others, they are making themselves at home among new people and with new customs. The question of labor is a pressing one, and especially in the call to women there will be new demands. The beginning of registration for women has come and there will be a great number enrolled in the national services. As yet, however, there is no "conscription" of women. More and more in certain services men will be replaced by women. There is also to be a new compulsory service in industrial work, and this will make a big demand upon the good temper of men, especially the middle aged.

* * *

People Warned to Carry Masks

Mr. Morrison has told us plainly that we should carry our gas masks again. We have had them since the Munich days in the autumn of 1938. But in the long interval since that time, the gas mask has



Enjoy a Profitable Vacation

Inspiring Conferences, healthgiving recreation, peaceful relaxation.

NORTHFIELD GENERAL CONFERENCE August 2-18
Girls' Conference ..... June 24-July 2
Missionary Conference ..... July 7-15
United Presbyterian Conference ..... July 12-19
Religious Education Conference ..... July 15-26
Westminster Choir College ..... July 21-Aug. 11
Christian Endeavor Conference ..... July 26-Aug. 2

Detailed Information on Request

NORTHFIELD SUMMER CONFERENCES
EAST NORTHFIELD, MASS.

The College of the Bible
LEXINGTON, KENTUCKY
Summer Session—1941
June 9-July 12
Write for catalogue and information

A PROGRAM THAT BRINGS THE CITY TO THE CHURCH BY CARRYING THE CHURCH TO THE CITY!

MR. MILLARD F. COLLINS, Y.M.C.A. Secretary, Gary, Ind., writes: *"We have had a new spiritual experience in our city through the coming of CHARLES A. WELLS. Our churches, Y.M.C.A. and other organizations will long feel the impact of his program. Whether at the steel mill, high schools, Rotary Club, or churches his messages were always appropriate and challenging."*

He draws as he speaks

A skillful approach to urgent present day problems by a journalist, cartoonist, world traveler of note. Original, dramatic cartoon presentations; an extensive, rare propaganda exhibit; discussion forums, creating a week of intense interest. Richly informative, spiritually challenging . . . evangelistic in a wholesome, intellectual manner, expressly suited to a cosmopolitan, interdenominational sponsorship.

The CHARLES A. WELLS CONFERENCES on CHRIST AND WORLD NEED
152 Madison Avenue, New York
Further information on request. All engagements must be planned well in advance.

R. W. Dale once told his Birmingham congregation: 'I have never feared you and I have never flattered you.' That same spirit rules the columns of The Christian Century. Acquaintance subscription, 17 weeks for $1.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago
Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

been forgotten by many people, and is carried about by comparatively few. Mr. Morrison has emphatically told us that we should see to it that our gas masks are in good repair. We should carry them with us. He made several points. As a nation on no account whatever shall we *begin* a gas war. The charges made by the Germans that we have any such plan in mind are "black and intentional lies." These charges from them should prepare us for the possible use of gas by the Germans themselves, and we should be ready. We can be practically free from any anxiety if we have our masks at hand, and are experienced in putting them on quickly. They are a sufficient protection against any known form of poison gas. And as Mr. Morrison indicated, the actual carrying of a mask will set the owner free from thinking about possible danger. Not to be ready with a mask is an unsocial act. Women especially should remember that if they are caught without their masks they might cause suffering to men who would give up their own for the sake of others.

* * *

Theater Opening Opposed By Churches

The proposal that theaters be given permission to open on Sundays has yet to be dismissed in Parliament. At the first congress of the Free Church Federal Council, in a resolution protesting against this measure and appealing to the government to withdraw it, it was said that this legalizing of Sunday theaters would disturb national unity and "hinder what is said to be a struggle for Christian ideals." It was asserted that 100 members of Parliament were pledged to vote against the regulation. The decision will be left to a free vote. It is not intended that the theaters should henceforth be free to open on Sundays everywhere; the decision will be taken locally, but if the measure is passed, it will be possible, as it is not today, for the local authorities to give permission to the theaters to open. (Since these words were written the House of Commons has defeated the proposal by four votes.)

* * *

And So Forth

Work is not to be interrupted on Good Friday but Easter Monday is to be a holiday.

Local authorities are asked to do all in their power to impress on parents and householders the risks of going to their homes during the Easter holidays.

The schemes for insurance against war damage will come into operation May 1.

There has been a large demand for the pamphlet issued by the ministry of information on the Battle of Britain. It is recalled that on the eve of the battle Göbbels said it "prepared the final conquest of the last enemy—England." The story is one of a great deliverance.

Among the historical sites hit by air attack is the Mayflower Stone at Plymouth.

EDWARD SHILLITO.

Clergy Endorse Birth Control Bills

The Bridgeport, Conn., pastors' association, an organization of all Protestant clergymen in the city, has unanimously adopted a resolution endorsing two birth control bills pending in the assembly.

'Calvary' Mood Shadows Easter

Crowded Services Reflect War Tragedy—University Leads in War Discussion—Pastors Institute Programs

(Correspondence from Chicago)

CHICAGO, April 14.—I have never before found it so difficult to write about the Easter celebration. Of course sermons of faith and hope were preached, the familiar Easter hymns and anthems were sung, the churches were crowded, and from all that I hear, statistics when released will probably show that the churches had their largest ingathering of new members in years. But it was the mood of Calvary, or even more of Gethsemane, rather than of Easter, that prevailed. There is the agonized cry, "Let this cup pass from me!" but the conviction seems to grow that the cup is being pressed to our lips.

* * *

Dr. Hutchins Leads Anti-War Drive

The University of Chicago may not be more concerned than other educational institutions about the issues of peace and war, but it is certainly more vocal and has dramatized itself more successfully than have most other universities. President Hutchins' address at the university religious service in Rockefeller Memorial Chapel, March 30, was fully reported and editorially commented upon throughout the country. "The Proposition is Peace," was his thesis. To become involved in the war, he maintained, would be to commit national suicide. "We have not been attacked," he asserted. "The burden of proof rests on those who claim we are about to be." The address was broadcast.

* * *

Hitler Will Decide, Say Professors

The following Sunday five distinguished members of the university faculty replied to President Hutchins over the same network. They were Bernadotte E. Schmitt, distinguished service professor of modern history; Jerome G. Kerwin, associate professor of political science; William H. Spencer, dean of the School of Business; Paul H. Douglas, professor of economics; and Richard P. McKeon, dean of the humanities division. There was no bitterness or invective. All the participants proclaimed themselves friends and admirers of President Hutchins. But they maintained that the proposition is not peace, nor war, but freedom, and that "Hitler will decide" whether or not our policy of supporting those who resist his aggression means war. Discussing the contention that America should avoid meddling in affairs abroad and correct its own internal maladjustments, Professor Kerwin maintained that America cannot cope successfully with social and economic problems in the atmosphere of perpetual danger and constant threat of a Hitler-controlled world.

* * *

Quintuplets' Psychologist Sees Warless World

The chief address at the closing session of the Conference on Tomorrow's Children, held here recently, was given by Dr. W. E. Blatz, former psychological consultant for the Dionne quintuplets. He maintained that the building of a warless world can be accomplished only through the proper training of children, and that this requires the protection of the family with its old loyalties and authority. The three qualities which must be nurtured in the children of tomorrow, as the basic foundations of a good and democratic society, are cooperation, compromise and tolerance. Hatred and fears as dominant emotions must be eliminated.

* * *

Cotton Urges Living In Present

The Sunday Evening Club, which meets in Orchestra Hall, is nearing the close of its season. "Life in This Present" was the title of the Easter address of President J. Harry Cotton of Presbyterian Theological Seminary, successor to John Timothy Stone. Dr. Cotton, by the way, will be inaugurated in his new position April 22. The speaker on the preceding Sunday was J. B. Magee, head of Cornell College, Iowa.

* * *

Summer Institute Programs Out

Both Presbyterian Theological Seminary, on the north side, and the group of seminaries associated with the University of Chicago, on the south side, will conduct pastors' institutes and conferences this summer. The Presbyterian Seminary's conference will extend over one week, July 28-Aug. 2. Programs are out for the institute to be conducted jointly by the divinity school of the University of Chicago, the Chicago Theological Seminary and the Disciples Divinity House. It will cover two weeks, July 28-Aug. 10. Among the chief features are sermons and lectures to preachers by Francis J. McConnell of New York and Edwin McNeill Poteat of Cleveland; a conference on "Religion and Personality Integration" conducted in cooperation with the Federal Council's committee on religion and health and in charge of Dr. Smiley Blanton, an eminent New York psychiatrist, and Otis R. Rice, New York Episcopal clergyman; a seminar on "Religious Ministry in Colleges and Universities" led by Dr. E. W. Blakeman of the University of Michigan; the Hiram W. Thomas lectures on "The Religious Foundations of Democracy" by Prof. Gregory Vlastos of Queen's University, Kingston, Can.; and a series of "refresher" courses by leading members of the faculties of the cooperating seminaries. There will also be round table discussions, forums, and social and recreational events.

* * *

And So Forth

Mrs. Joseph T. Bowen, 82-year-old patron saint of Hull House and leader in every social welfare movement in Chicago, is the first woman to receive the Chicago merit award founded by the Rotary Club of Chicago. The jury of award for 1941 made its announcement last week.

David Leon Woodward, for more than eight years successful pastor of First Baptist Church, La Grange, has resigned to accept the call of First Baptist Church, Salisbury, N. C. Mr. Woodward returns to his native state.

CHARLES T. HOLMAN.

Form and Freedom in Worship

By CLARENCE SEIDENSPINNER

"A valuable and useful book. The modern spirit is achieved without any loss of dignity and without any failure to appreciate the historical background of Christian liturgy."—*Chicago Theological Seminary Register.*

"Qualifications for writing a good book on worship include a sense of the reality of worship, adequate knowledge of liturgical history, understanding of the religious needs of men, and a good endowment of what is rather vaguely called 'good taste.' Seidenspinner reveals all these qualifications."—*The Christian Century.*

"One of the best books on Christian worship to appear in recent years. It is a practical book concerned with enhancing the reality and promoting the effectiveness of worship. . . . It is rich in concrete liturgical materials."—*The Journal of Religion.* **$2.00**

"Here are portraits of Philippe Vernier of France, F. Siegmund-Schultze of Germany, Pierre Ceresole of Switzerland, Muriel Lester and George Lansbury of England. Names of their countries seem unimportant, for what these people show in their lives is a spirit of brotherhood which transcends all barriers."—Friends Intelligencer.

WHITE CORPUSCLES IN EUROPE

By Allan Hunter

75 cents

"Without hesitation we recommend this book to parents and would-be parents, teachers, preachers; anyone who deals with children or expects to deal with children. It is one of the best books of its type; sympathetic, understanding, intelligent, reverent."—The Expositor.

WHEN CHILDREN ASK

By Margueritte H. Bro

$2.00

The Man Christ Jesus

By JOHN KNOX

"Christianity is not so much loyalty to a preachment as it is fidelity to a Person. . . . There may be a gap between what the Gospels tell us about Jesus and what subsequent events declare him to be. In that gap lies the secret of the mighty impact which Jesus made upon his age."—*The Christian Advocate.*

"In these pages Jesus is not a ghostly figure; he is a real Person."—*The Christian Herald.*

"A noble, beautiful, inspiring picture of the historical Jesus. It belongs with James Moffatt's *Jesus Christ the Same*—two excellent antidotes to the skepticism and pessimism of these days."—*F. C. Grant.*

"This little book brings the reader face to face with the human Christ, the Man who gave rise to the church and who made his followers feel that they had been in the presence of a personality unique and godlike, from whose spell they could never again escape."—*Zion's Herald.* **$1.00**

Master Sermons of the Nineteenth Century

Edited by GAIUS GLENN ATKINS

"This book comes at a critical time for ministers, and should be of great help in giving them a perspective over a long period of time in which so much good preaching was done."—*Robert Russell Wicks.*

"No man in America is better fitted than Dr. Atkins to do just what this book has done. The selection of the preachers reveals the insight of one who is himself a master. The interpreting comments are illuminating, even brilliant."—*Ralph W. Sockman.*

"A superb anthology of great sermons, edited by an authority who is one of the outstanding preachers of this day."—*John Haynes Holmes.*

"The book will be received with great delight by today's ministers, since every artist is interested in the masterpieces of his art."—*The Christian-Evangelist.* **$2.00**

"With discerning faithfulness Dr. Idleman has portrayed the life of his friend. . . . This biography will carry forward the ministry of reconciliation within the divided church of Christ, to which holy cause Dr. Ainslie made such a vital contribution."—Robert M. Hopkins (President United Christian Missionary Society).

PETER AINSLIE

Ambassador of Good Will

By Finis S. Idleman

$2.50

Willett, Clark & Company

37 WEST VAN BUREN STREET • CHICAGO

Any of These Books May Be Obtained From YOUR BOOKSELLER or the Publishers

Mission Fruitful, Hoosiers Declare

Protest *Time's* View of Results of Preaching Crusade—Prosperity Aids Few Aged—C. O. Camp Set Up

(Correspondence from Indiana)

INDIANAPOLIS, April 13.—Leaders of the Indianapolis church federation do not agree with the dictum of *Time* magazine (April 14 issue) that the National Christian Mission has been "weighed and found wanting." Surprise is expressed here that *Time* should regard the 50,000 new members won by churches at the time of the mission as a mark of its weakness. So far as the Indianapolis mission is concerned, it is still rated as a success. "One of the greatest cooperative movements that ever came into the city"—thus Federation Secretary Howard J. Baumgartel regards it. The mission, according to Dr. Baumgartel, "reached through public assemblies and conferences into the majority of high schools and into many of the state's colleges and universities." As to the number of additions to churches of the city and state, the Indianapolis church leader holds that the measure of this cannot be limited to immediate accessions. Hundreds who have become church members since the mission were influenced by it. With this appraisal your correspondent agrees, but he would add that the temper of the mission was not so much evangelistic as soundly and sanely evangelical. Its influence on the city and state was far from negligible.

* * *

Thousands Attend Easter Services

Holy Week, Good Friday and Easter have never been more widely observed in the state of Indiana than this year. Every town and city reports numerous services, for the most part well attended. Two thousand singers and other participants took part in the fifth annual Easter pageant of the city of Marion and Grant county, with probably half of the people of Marion contributing in some way to make possible the great morning service held in the Memorial Coliseum. Indianapolis held its usual sunrise service at Monument Circle on Easter morning. This followed unusually well attended Good Friday services. Thousands of Catholics participated in the outdoor "Stations of the Cross" devotions held on the World War Memorial plaza. Over 17,000 attended the church federation-sponsored religious services in downtown theaters during Holy Week. Scores of other services were held, with more than 8,000 present during the week at Christ Church (Episcopal) alone. Easter attendance has set a record throughout the city. Central Christian Church for the 20th consecutive year held an "Upper Room" communion service on Thursday night of Holy Week, a service of simple dignity and beauty.

* * *

Prosperity Aids Few Aged

Prosperity is said to be a present possession of Indiana. The current factory payroll level is $9,505,000, 11 per cent above the previous high of May 1937. The number employed in February was up to 326,000, as compared with 305,550 in February 1937, a former record. Continued increases are predicted. It is also revealed that state estimates of receipts from the gross income tax for the first quarter are $2,600,000 more than anticipated. Prosperity is, however, bringing no decrease in the number of persons in the state receiving old-age assistance. February showed 1,171 more old-age pensioners in the state than a year ago, with the average monthly payment also up 59 cents to $18.23. The problem of pensioners is regarded by the state welfare department as especially serious, due to the fact that so many of the aged need not merely money, but care and counsel.

* * *

Secretaries Answer Questions of 60,000 People

The Disciples of Christ, most of whose national boards have headquarters in Indianapolis, have just completed a series of "brotherhood convocations." They were held in 12 cities, with 25,000 people registering and with more than 60,000 in attendance at all the sessions. More than 3,100 people registered for the Indianapolis convocation, with 5,280 in attendance at all of the sessions during the two days. Eleven nationally known leaders participated in the convocation programs. An important feature was a forum period that was a real forum, with questions directed to the board officials. No questions were barred and no dodging was permitted. The results were wholesome and the plan is likely to be repeated.

* * *

First Camp for C.O.'s Is Set Up

Trustees of Merom Institute, near Sullivan, Ind., have granted a request made by the American Friends Service Committee for the establishment there of a civilian public service camp for conscientious objectors. The Federal Council and Fellowship of Reconciliation are to cooperate in the Merom camp. Projects on which the internees will work are concerned mostly with soil conservation and soil erosion work. No local labor is to be supplanted. Federal experts, the Sullivan county agricultural agent and soil conservation experts report that the area's needs will easily provide work for 100 men for two years. The camp will at first house about 70 men, increasing to a maximum of 125. A large proportion of the men will come from this state because of its large Quaker, Mennonite, Brethren and Amish groups. It is reported that a local American Legion Auxiliary is objecting to the plan which, however, finds acceptance in the churches.

* * *

And So Forth

Mrs. Asa Hoy was recently elected president of the Indianapolis council of church women.

Hoosier women who have been working at the job of discovering hard-of-hearing children in schools are advised that Indiana was the first state this year to adopt a law making hearing tests compulsory in all schools.

GEORGE WALKER BUCKNER, JR.

Mexico Relaxes Bans on Churches

Religious Films Now Being Shown—Catholic Revival—Protestant Persecution—Plan Summer Meet

(Correspondence from Mexico)

MEXICO CITY, April 1.—It is evident that the tendency of the present Mexican administration with regard to the relations between church and state is one of moderation and leans toward a greater freedom for the church. This has been indicated by the recent quiet lifting of the prohibition of religious films and dramas in theaters and other public auditoriums. These had formerly been included under the denomination of "acts of religious propaganda outside registered church buildings" and as such were regarded against the law. But now, several religious films depicting the life of Catholic saints, as for instance "Santa Teresita del Niño Jesús," have been running for weeks; also such pious dramas as "El Divino Impaciente." ("The Divine Impatient") on Ignatius of Loyola, and another on the Mexican Catholic missionary to Japan, San Felipe de Jesús, also a pageant on the life of Jesus. These appear on the stage and command large crowds, with the government not interfering in the least.

* * *

Only Sacred Music Is Broadcast

The broadcasting of religious services is also prohibited by law. But, for months, sacred pipe organ and choir concerts given in the Church of Guadeloupe, near Mexico city, have been broadcast once or twice a week. The announcer, of course, injects here and there in the program a carefully worded explanation that these concerts are being broadcast with no religious implications whatsoever and only because of their artistic value.

* * *

Catholicism Stages Revival

There has been a marked renewal of religious activities by the Catholic Church. Its organizations of laymen and laywomen, such as Catholic Action and the Mexican Young People's Catholic Association, are launching strong drives for religious instruction and propaganda. Staffs of outstanding speakers, both priests and laymen, are conducting in the churches series of lectures on present-day topics. The coming Easter services will reach a very high peak of devotion and religious enthusiasm, as is indicated by the fervid preliminaries. Unfortunately, as has always been true in the case of Catholic revivals, a prominent feature of this renewed activity is a frontal and bitter attack on Protestantism. In large towns, such as Mexico city, and in the upper strata of Catholic society, the anti-Protestant campaign assumes solely a doctrinal aspect. Preachers and lecturers do not fail to include Protestantism among false and pernicious doctrines. But in out-of-the-way places, and with the masses of uneducated Catholics, the anti-Protestant drive assumes the fearful aspect of a real

persecution which causes great suffering and reveals great devotion.

* * *

Protestant Churches Under Persecution

At Timilpan, a village in the state of Mexico, the whole Methodist community was driven out, after its chapel was blown up, the houses and property destroyed and stolen, and some of the men and women severely beaten and wounded, at the instigation of the priest and with the support of the fanatical village authorities. For more than a year these Protestant families were refugees in Mexico city, unable to return to their place. Finally, after the state authorities promised protection and the Protestants agreed not to ask for indemnification, they were allowed to return, but only to be attacked again, besieged in the ruins of their homes and finally forced to flee into the woods for their lives. At San Mateo, another village in the same state, the Baptist congregation was attacked and several people beaten down in savage rage. Several Presbyterian congregations in the Huasteca mountains have suffered much. At Chauhuatitla two men who were leading a service were taken to jail and whipped. At La Laguna an armed band entered the home of the Protestant leader and shot to death both him and his daughter.

* * *

Catholic Editor Gives Warning

It was very striking, however, that when the San Mateo attack occurred an editorial in a leading newspaper, the editor of which is a prominent Roman Catholic layman, strongly condemned the resort to violence by the Catholics. Catholics, the editorial said, ought to remember how in recent years they themselves have suffered persecution at the hands of communists.

* * *

Protestantism On Increase

But the work of the Protestant churches is being carried on with unceasing faith and courage. In Guadalajara two new chapels have been inaugurated. Colporteurs and evangelists are again very active in Tabasco, the famous state which was until recent years a forbidden land for religion of all denominations. The Congregational Church is making plans to re-enter the state of Sonora, where all the chapels were confiscated by the local government. Following a brief period of depression due to the lack of workers, the Society of Friends has entered a stage of renewed strength. The Methodist and Presbyterian churches report considerable progress in their evangelistic endeavors, and all the other denominations show similar signs of determination to carry on their work in spite of difficulties.

* * *

Welcome Americans to Summer Conference

The big event in 1941, to which all the Protestant people of Mexico are looking forward with enthusiasm and expectation, is the meeting this summer of the International Sunday School Congress, under the auspices of the World's Sunday School Association. More than 400 delegates from all Mexico and as many from the United States, Canada and other countries are expected to attend. Government officials have given assurance that the congress is welcome to Mexico, among other reasons because it affords a fine opportunity to prove that the old days of bitter opposition to religion and of grave conflict between the state and religious bodies are now past.

* * *

Few Restrictions On Delegates

The meetings of the congress will be held, of course, in church buildings officially recognized as such. But no restrictions will be placed upon the entrance of foreign delegates of the ministerial profession, as they will come in the capacity of ordinary tourists. According to Mexican laws, only born Mexicans can be allowed to function as ministers within the country. But preaching or lecturing on religious subjects is not considered a prohibited function of the ministry. Participation of the foreign ordained delegates in the program of the congress will not, therefore, be against the law, so far as they refrain from baptizing or performing wedding ceremonies—two things that are definitely outside the scope of the meeting. However, visitors can be most certain of their welcome. If they speak Spanish, they will enjoy their visit more.

G. BÁEZ-CAMARGO.

Wheeler Protests Treatment Of Draft Objectors

Recent instances in which a religious conscientious objector was forcibly inducted into the army and bail denied to five draft objectors have drawn the condemnation of Senator Burton K. Wheeler. In a letter to Attorney General Robert H. Jackson, Senator Wheeler asks that such "hysteria-motivated actions" which threaten "abridgement of civil and legal liberties" be halted. The senator's letter drew attention to the case of Frank Moncada, a member of Jehovah's Witnesses who on March 19 "was forcibly carried by military police into an army truck and taken to camp." He also cites the case of five objectors who were denied bail in a New York federal court. Shortly after the letter was made public the attorney general released an announcement detailing the procedure to be followed by the department of justice in hearing appeals filed by conscientious objectors.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

The Lady from Cheyenne (Univ.) Edward Arnold, R. Preston, Loretta Young	*Comedy.* When frontier town's law fails to oust rule by toughs, school-teacher organizes feminist movement, forces woman's suffrage through legislature.	Viewed as cartoon rather than as realistic picture of a situation, this is effective satire on early politics. One drinking scene regrettably out of key. *Fair comedy.* **M**
Little Men (RKO) Geo. Bancroft, Kay Francis, Jimmy Lydon, Jack Oakie	*Comedy.* Pair of crooks, left with orphan, send him to Baer school. In the end, they sacrifice selves to save school from bankruptcy.	Too much footage given to rascally pair. Based only remotely on Alcott novel, this will be *disappointing* to those who expected a good family film.
Meet the Fleet (War.) R. Armstrong	*Short,* in technicolor, made with assistance of navy officials. We go with a group of recruits through training at naval station.	First of a projected series, this shows training life as just one grand, glorious adventure. Rather naive, but *effective enlistment propaganda.*
***Men of Boys' Town** (MGM) Mickey Rooney, Spencer Tracy, Bobs Watson	*Drama.* More about orphanage operated by priest to give homeless boys a new start in life. Older boys are assuming responsibility for newcomers; priest helps clean up reformatory.	Illumines all efforts at rehabilitation of boys through cooperation and confidence. Some scenes are humorous, others heart-rending. Although many situations right themselves too easily, effect of whole is *inspiring.* **M, Y**
Missing Ten Days (Col.—made in England) Rex Harrison, Karen Verne	*Melodrama.* Victim of amnesia wakes up to find that since plane wreck he has been mistaken for fatally injured passenger involved in spy ring. Goes on playing the part — with results.	Another excellent British spy melodrama, with suspense and trigger escapes. Although not up to "Night Train," etc., this too is *subtle, thrilling.* **M, Y**
Rage in Heaven (MGM) Ingrid Bergman, R. Montgomery, Geo. Sanders	*Drama.* Study of a paranoiac as obsessions lead him, his wife and his friend — all unaware of his true state—into tragic situations.	Told objectively, this omits much that seems essential. Despite melodrama at end, adults with sincere interest in psychology will find it *sober, effective.* **M**

BEST CURRENT FILMS

For Family: Andy Hardy's Private Secretary, Fantasia, The Great Dictator, The Howards of Virginia, Power and the Land, The Thief of Bagdad, Western Union.

For Mature Audience: Adam Had Four Sons, Blackout, Cheers for Miss Bishop, Dr. Kildare's Crisis, The Fight for Life, Hudson's Bay, Jennie, Kitty Foyle, Meet John Doe, Night Train, So Ends Our Night, Our Town, Pride and Prejudice.

Choice Post-Lenten Reading

This Is the Victory

LESLIE D. WEATHERHEAD

"This volume by the distinguished minister of City Temple, London, is correctly described on its jacket as 'a burning, enheartening, challenging affirmation of the faith that overcometh the world, written amid the crash of bombs.' "—*Christian Century.*

Some of the Chapters: FAITH IN PROGRESS SHATTERED. FAITH MISUNDERSTOOD. FAITH'S TRIUMPHANT DECLARATIONS. FAITH'S SUPREME CLAIM. FAITH'S FINAL SECURITY. PATIENCE. HOPE. TRUTH. FAITH IN THE CHURCH ETERNAL. FAITH IN THE NEW WORLD. $2

Our Dwelling Place

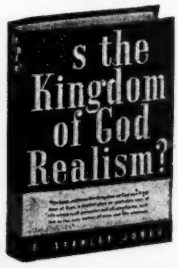
SEIDENSPINNER & LARSEN

"Thirty full-page photographic illustrations have been provided by Gilbert Larsen. They show the sea, the sky, mountains, motherhood, courtship, the church, and other phases of human experience. Mr. Seidenspinner has prepared devotional guides to follow the mood produced by the picture. The volume is a work of artistic beauty and devotional inspiration . . . a guide for personal devotions which will be treasured through the years."—*Church Management.* $2

The Evening Altar

CARL WALLACE PETTY

"Fine spiritual insights . . . a helpful book for either personal or group worship. . . . Written from a wide background of knowledge and experience upon sixteen subjects of vital interest to Christians everywhere, discussing such subjects as courage, hope, faith, loyalty, temptation, happiness, and dreamers in the light of Christian living. Each sermon is followed by a prayer for personal enrichment and guidance which sums up the thoughts of the chapter."—*International Journal of Religious Education.* $1



Is the Kingdom of God Realism?

E. STANLEY JONES

"By a rapid survey of the Gospels, by argument, by testimony and by analogy this book presses home the fact that the Christian way is not merely the way of goodness, but the way of wisdom."—*Union Seminary Review.*

Some of the Chapters: WAS JESUS A REALIST? LIFE'S ANSWER FROM LIFE. THE SELF-CENTERED ARE THE SELF-DISRUPTED. A HOUSE DIVIDED. THE WISDOM OF THE KINGDOM. THE DETHRONED POWERS WHO RULE. $2

"Enlightened patriotism."—*Dr. S. M. Cavert.*

The American Canon

DANIEL L. MARSH

THE MAYFLOWER COMPACT. THE DECLARATION OF INDEPENDENCE. THE CONSTITUTION OF THE UNITED STATES. WASHINGTON'S FAREWELL ADDRESS. THE STAR-SPANGLED BANNER. LINCOLN'S SECOND INAUGURAL ADDRESS. WOODROW WILSON'S "ROAD AWAY FROM REVOLUTION."

These are the seven writings which Dr. Marsh selects as the foremost, significant, and accepted expressions of the American Spirit. His significant commentaries of them are termed: "Authoritative and brilliant."—*Dr. Dan Poling.* "Americanism in a most effective manner for a very critical period."—*Association of American Colleges Bulletin.* "An exposition of the creed which no good American will question or willingly violate."—*Religious Education.* $1

(Note: The full text of each historic document appears in the Appendix.)

Faith Is the Answer

BLANTON & PEALE

"The best of all the recent books which attempt to bring psychiatry and religion together in meeting human problems . . . such as fear, worry and anxiety, conscience and the sense of guilt, self-criticism, failure and success, grief and sorrow, loneliness, love and marriage. . . . The psychiatric discussions of Dr. Blanton are excellent, while the religious presentation of the case by Dr. Peale could hardly be better. . . . The book ought to be at the top of the 'must' list of every clergyman and theological student with pastoral interests."—*The Churchman.* $2

The Springs of Creative Living

ROLLO MAY

"Out of rich experience, academic and practical, the author writes this 'study of human nature and God.' . . . In addition to its philosophical, psychological and theological backgrounds, the book is rich in case studies and situations which bring the author's experience and judgment to bear upon the problems of personality and social adjustment which innumerable individuals are confronting. . . . With competent knowledge it brings the constructive help of modern psychology into the sphere of religion and, what is even more important, it brings religion into its significant and rightful place."—*Advance.* $2

The Voice of Books

J. V. MOLDENHAWER

"The eleven chapters possess the singularly and finely consistent unity of the author's mind and spirit. . . . His mastery of literature is the distillation of his life-long comradeship with books. . . . His style is so matured by the saturation of his mind by its subject matter that what he says of literature is literature itself. . . . He shares with his readers his own at-homeness with literature."—*Christendom.* $1.75

Preaching from the Bible

A. W. BLACKWOOD

"Clear, comprehensive, and down-to-earth. . . . Certain great master-preachers, from the past and the present, are summoned to show how they preach from the Bible. Sermon themes, dozens and dozens of them, are cited and examined, and their development into sermons is painstakingly illustrated. Almost every type of sermon is considered, and the way to work it out. Practical helpfulness and genuine concern for those who would learn the most effective way of preaching from the Bible."—*The Expositor.* $2

The World's Need of Christ

CHARLES A. ELLWOOD

"An authority in the social field, with a scholar's accuracy, a prophet's earnestness, and a scientist's discrimination . . . with straightforward conviction in masterly presentation, shows that the only possible solution of our bitter ills is to be found in an intelligent, thoroughgoing, modern imitation of Christ."—*World Affairs Interpreter.* "It points the sole way to the saving of mankind in this dread hour."—*Dr. John Haynes Holmes.* $2

ABINGDON-COKESBURY

At Your Own Bookstore!

PRICES SLIGHTLY HIGHER IN CANADA